

**Plain-Dealing** : in Answer to **Plain-English**,

# A S E R M O N

Preached at *St. Mary-le-Bow*, *March 27. 1704.*

**For Reformation of Manners.**

By *W. Bisset*, one of the Ministers of *St. Katherine's* by the Tower.

I N W H I C H

His Vile Aspersions are censur'd, his sly In-  
uendo's rebuk'd, his Inveterate Malice ex-  
posed, and his loose Arguments confuted.

In a Second *Hampstead-Conference* betwixt

**A Stanch Church-Man and a Moderate one.**

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— *Ridentem dicere verum*

*Quid vetat?* Hor.

— *Ut possis melius fallere sume togam.* Mart.

But there were false Prophets also among the People, even as there shall be false Teachers among you, 2 Pet. 2. 1.

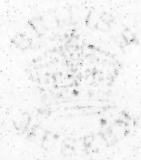
This know also, that in the last days perillous times shall come; for Men shall be Lovers of their own selves, Covetous, Boasters, Proud, Blasphemers, Disobedient to Parents, Unholy, without Natural Affection, Truce-breakers, false Accusers (in the Margine Makebates,) Traitors, High-minded, having a Form of Godliness, but denying the Power thereof, from such turn away; for of this sort are they which creep into Houses, and lead captive silly Women laden with Sins, 2 Tim. cap. 3. ver. 1, 2, 3, 4, 5, 6.

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By the Author of the *Animadversions on Mr. Calamy's Abridgment of Mr. Baxter's Life, &c.*

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St. Paul's Church-yard, 1704.





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# TO THE READER.

**S**O ME Men may think ('tis all one to me if they do) that I am as mad as our Sermonizing Reformer, to throw away so much time, to blot so much Paper, and to give a sober Answer to such Miscellaneous Fargon, a rudis indigestaque moles, a meer Chaos, or rather Babel, the very Billingsgate of the Town. They may say, the Car-men, Porters and Colliers might have been so kind as to have taken that Drudgery off my hands. But to prevent its Contagion, which is Epidemical, (and you must know there's many as mad as the Author) I have ventured my Reputation (tho as dear as Life, ) and am willing to become a Sacrifice, and to spend and be spent (as the Apostle says) for the Service of my dear Mother the Church, as established by Law. Such as our Author are more than enough to put all in a Flame (for take my word his Sermon is nothing else but Infernal Wild-fire.) You'd bless your self to see how 'tis dandled from one to another, amongst the Faction; I suppose it will be lodg'd in the Archives of Dissension, and be kept as a holy Relique in the Ark of the Covenanters. To prevent which somewhat must be said to spoil their Design, and to stop the Mouth of this jejune poor Writer; a whistling Cur we know will set all the Posse of Dogs in the Neighbourhood in an Uproar. But, in order to an effectual Cure, I have, like a Surgeon, used the Lancet freely; for I intended his good, which I hope may be effected. I was advised to a Task almost impossible, viz. To let out all the Fanatick Blood in his Veins, and to infuse that of the Lamb, (the Case of Infusion, Reader, is practicable, ask thy Physician else) which would be more proper for one that calls himself the Disciple of the meek Jesus.

It may be objected by some (to use the words of our Sermonizer) that I am not serious enough, I shall say with him, I Pref. to the Sermon.

Ridentem dicere verum

Quid vetat?

A Man may be merry, and yet in good earnest.

## To the Reader.

*Would it not make one smile, to see a speaking Pageant, drest up in other Mens Plumes, a starch'd Pretender to Sanctity, in outward appearance Orthodox and Canonical, venting his Spleen against the Church establish'd, a true Disciple of Calvin, if not of Ignatius Loyala; but I have in the sequel endeavour'd, with the best Skill I had, to set this Author in his true Light; I have made him appear what he is; and, I dare say, no Man will hereafter have the Hardiness to say, that he is a true Son of the Establish'd Church. Let him stand as a Monument of Reproach and Infamy to the best of Churches; the Mark he shot at, but, God be thanked, he miss'd his Aim.*

*Whatever he thinks of himself, 'tis no matter, but I have such mean thoughts of his Performance, that I believe he is a meer Puppet, and and somebody behind the Curtain moves the Wire; and as the Fox in the Apologue made use of Grimalkins Paw, to take out the Chesnut; so the Foxes of the Faction employ this Tool, to burn his own Fingers, in raking into the Embers of Sedition, Schism, and Rebellion.*

*If our Superiours, (whose business it is to see all things done decently and in order, according to St. Paul's Injunction) do not stop the mouth of this Babler in Divinity: if his Diocesan, who slew the mighty Leviathan, do not admonish him, or else oblige him to Residence, or deprive him; God knows what the Faction may make of this Precedent. The old Adage, viz. Give an Inch take an Ell, has been fatal to our Church and State; you must hold the Reins strait and stiff, if you expect to keep in the Saddle.*

*A Church without strict Discipline, is like a Ship at Sea without a Rudder, subject to the Rage and Fury of insulting Waves, and the Prophet long ago said, that Some People are like the troubled Sea, when it cannot rest, whose Waters cast up Mire and Dirt, such have no Peace. — And surely that Prophecy is sadly fulfilled in our days, in a restless, ungovernable sort of People, who (as K. James I. says in his Basilikon Doron) are Sour, Sullen, Suspicious, Quereulous, Censorious, Peevish, Envious, Reserv'd, Narrow hearted, Close-fisted, Self-conceited, Ignorant, Proud, Malignant, Stiff-necked, Children of Belial, ever prone to despise Dominion, to speak evil of Dignities, to gain-say Order, Rule or Authority; who have accounted it their Honour to contend with Kings and Governours, and to disquiet the Peace of Kingdoms, whom no Deserts, no Clemency could ever oblige; neither Oaths nor Promises bind; breathing nothing but Sedition and Calumnies against the Establish'd Government, aspiring without Measure, railing without Reason, and making their own vile Fancies the Square and Rule of their Consciences.*



## To the Reader.

Pray, Reader, lend Mr. Bisset the Glass, that he may see his own dear Phiz; the Character is like him, and every Feature agrees to a Nicety. Mr. Bisset, I am sure, will hug me, because I hate Flattery and love to speak Plain English.

If the Government will be safe, these first Movers, these Sparks of Sedition must be extinguish'd; Principiis obsta is a sure Rule in Politics, and I leave it to our Governours to put it in Practice. A little Cloud oftentimes presages a Storm, against which the Mariners make the best Provision, to save the Men, Ship and Cargo; and by the opening of this false Prophet, there is something in the Wind, some Mischief a brewing, which if not prevented in the Embryo, may fore-run an utter Overthrow of Church and State; Ictus piscator Sapit, the burnt Child dreads the Fire; They have more than once effected, what they are now a hatching; 'Tis high time for those at the Helm to take care of the Vessel, lest she strike on the Shelves of Anarchy, or sink into the Abyss of a Common-wealth. St. Peter long ago Ep. Cap. 2 foretold, that the time should come, that False Prophets should be amongst the People, who should bring in damnable Heresies, even denying the Lord that bought them (and that surely is sadly fulfilled in our Modern Socinians, &c.) and bring upon themselves swift Destruction, (may it be so to all our Enemies.) And many shall follow these pernicious Ways——And thro' Covetousness, shall they with feigned Words make Merchandise of you, and they speak Evil of things, that they understand not (like our Minister of St. Catharines) and shall utterly Perish in their own Corruption; and shall receive the Reward of Unrighteousness——Such are Spots and Blemishes, sporting themselves with their own Deceivers——having their Eyes full of Adultery, Schism, Sedition, and Rebellion——Beguiling unstable Souls——Cursed Children of Belial.——They are Wells without Water, Useless, Dangerous, and Good for nothing; Clouds that are carried with a Tempest, make an hideous Noise, and threaten Death and Destruction to all Gain-sayers——Speaking great Swelling Words of Vanity, they allure and draw in the unwary.——

'Tis the Duty of our Superiours (as they must Answer it to God another Day) to stop the Mouths of these False Prophets, these Trumpeters of Sedition and Rebellion.

The Great Clarendon, in his Immortal History of the Long Rebellion, makes this Remark; That St. Antholines Lecturers were daily sounding Alarms, and God knows, the poor Church and Monarchy at length felt their Dismal Effects. The Fable of the Trumpeter taken Prisoner, is put to our Business in Hand; I cannot do better, than to give it in the Words of Sir Roger Lestranger;

Upon

## To the Reader.

Fable 66

“ Upon the rout of an Army, there was a Trumpeter made Prisoner  
 “ and as the Soldiers were about to cut his Throat ; Gentlemen,  
 “ ( says he, ) why should you kill a Man that kills nobody : You shall  
 “ die the rather for that, cries one of the Company, for being so mean  
 “ a Rascal, as to set other People together by the Ears, without fight-  
 “ ing your self. ” The Moral is plain, and in plain English, those  
 Ecclesiastical Thumpers and Trumpeters of Rebellion, ought to have a  
 greater Punishment than those that draw the Sword against Crown'd  
 Heads in the open Fields ; for 'tis they that assign Reasons, propose Ar-  
 guments, tell the People, that 'tis God's Cause they are in, and En-  
 courage them with Mouth and Noise to fight the Lord's Battles ; for he  
 that Provokes and Incites the Mischief, is the Doer of it. “ The Sedi-  
 “ tious Lawyer or Divine, kills no body ( says the Reflection on the  
 “ Fable ) with his own Hand, but by false Glasses, perhaps upon a  
 “ Law or a Text, he may cause Ten Thousand Swords to be drawn,  
 “ without spilling one drop of Blood—— He that covers Murder,  
 “ Oppression, Sacrilege, Rebellion, with a Cloak of Statute and Scri-  
 “ pture, makes God and Government effectually the Authors of the  
 “ Wickedness ; and those are the basest and worst of Bravos, that  
 “ employ Journey-men Mercenaries under them to do the Work. What  
 “ is this, but to engage our Bibles, and our Law-books in a Conspi-  
 “ racy against themselves ? Shall he that gives Fire to a Train, pre-  
 “ tend to wash his Hands of the Hurt that is done by the playing of  
 “ the Mine ? Humane Corruptions are as catching as Powder ; as  
 “ easily inflamed, and the Fire afterwards, as hard to be quenched.  
 “ That which a Man causes to be done, he does himself ; and 'tis all  
 “ a case, whether he does it by Practice, Precept, or Example. In  
 “ one Word, He that kindles the Passions of the Mobile, is answer-  
 “ ble for the following Conflagration. When the Men of the Long  
 “ Robe have once Preach'd the People to Tinder, the least spark sets  
 “ them on Fire ; so that they have no more to do, than to inculcate the  
 “ Doctrine of Disobedience, and so leave the Multitude to chew upon't.  
 “ A Trumpeter in the Pulpit, is the very Emblem of a Trumpeter in  
 “ the Field, and the same Charge holds against both. Only the Spi-  
 “ ritual Trumpeter is the more pernicious Instrument of the two ; for  
 “ the latter serves only to rouse the Courage of the Soldiers without any  
 “ Doctrine of Application upon the Text ; whereas the other infuses  
 “ Malice over and above, and Preaches Death and Damnation both  
 “ in one, and gives you the very Chapter and Verse for't.

Now Reader, you may start an ill-favour'd Question, and ask  
 what the following Dialogue is good for. 'Tis a Material one truly,  
 and will require some time for an Answer. Let me see——Oh ;  
 I have



## To the Reader.

*I have it at Hand — — and since you are my Friend, I'll tell thee, as sure as thou livest, it will effectually cure the Spiritual Pride of the Mind, clear the Stomach, purifie the Conscience, clarifie the Head, quicken the Motion of the Blood, rectifie the Brain; if I say, it far exceeds the Prescript of the rarest Mountebank, I am sure, I am right; take my Word for't; 'tis a Panacea, and will cure all Maladies, both of Body and Mind: It Anatomically dissects an Apostate Minister, and if duely prepared, will reconcile such a one to the Church Establish'd; if you will not believe me, buy the Book and Read, try, and Judge for thy self, but if thy Heart fails, don't dive into thy Pocket, but let it alone, there's no harm done. But out of pure Kindness to our St. Catherine Divine, I'll give him my Advice Gratis, for I love to be Charitable; I shall only persuade him to Shave his Head, and pro tempore use himself to a slender Diet, and let him drink freely of the Streams of Parnassus, and take a Dose of this Dialogue every Morning; a Haustus, Bolus, nay the Cephalick Pill is an Ass to it. It will Work as well, as Hampstead, or Tunbridge Waters; it will cool his Frenzical Brains, humble his Spiritual Pride, mortifie his Superciliousness. In short, (for I cannot stay to enumerate all the Excellencies of this Dialogue, that will take up a Volume.) It is wonderful in its Operation, and Works to a Miracle; and if duely and constantly taken, it will effectually restore our fall'n Brother, and once more set him Rectus in Curia, and that is all I aim at, and so Reader I bid thee farewell,*

Philalethes.

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ADVER-

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## ADVERTISEMENT.

**T**HE Reader will be at a loss to understand the following Dialogue, except he'll procure the first, and there he'll find the Principles of *Orthodoxus* and *Philoschismaticus*, and the Occasion of the first Conference; by which means he may read with Pleasure and Profit. I have no Reason to speak this in its Praise, for it carries its own Commendation; I would advise thee to be its Purchaser, and I dare say, you will have no occasion to repent your Bargain.

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*A Dialogue betwixt Orthodox a Stanch  
Church-man, and Philoschismaticus a  
Moderate one.*

*Orth.* **W**E L L met, my old Friend and Acquaintance ;  
how have you fared since our last Chat ? what  
what thoughts have you now of our way of  
Worship, as 'tis solemniz'd in the Established Church ; I hope by  
this time you are (not only an Occasional, but) a constant  
Attender on the Ordinances of our Church.

*Phil.* I blefs God, I speak it in a good hour, my former Scruples (by your Industry and Pains) are all removed ; I am (through his Goodness and Mercy to me) so joined to the Church, that I hope I shall never forsake it. The Men of your way, I mean those I hear, as K—t, W—d, M—d, B—d, and such like Moderate Men, are very excellent Preachers, and have fervent long Prayers before Sermon ; I read their Works and reap much benefit and advantage from them, the Lord be praised. And to convince you that I am one of your zealous Members, I constantly carry some of their Labours about me, both to inform my Judgment, and make my Walks and Recreations innocent ; Look you here — Reads, *Plain English, A Sermon preach'd at St. Mary-le-Bow, on Monday March 27. 1704. for the Reformation of Manners, with some Enlargements, by William Bisset, one of the Ministers of St. Katharines by the Tower.*

*Orth.* A Doughty Champion for Reformation indeed. Do you know the Author ?

*Phil.* Ay Sir, He's my *Intimado* ; he's a little pert Parson in his own Hair ; he's Metal to the back, fears no body, is brisk as Bottle Ale ; he's like the *Cevennois*, neither gives nor takes quarter ; and he thanks God he's Bully-proof, and fears no Hectors, by what Name or Title soever dignify'd or distinguish'd.

B

He's

23.

39.

59. He's a Man of Courage, I'll assure you ; mind what he says,  
 " I am sensible, I have said enough to bring down an Hurri-  
 " cane upon my own Head ; and let it fall, when and how it  
 " will, my Heart is fixed, trusting in the Lord. Let what  
 " will come of it, so Christ be magnified, I herein rejoice,  
 " yea, and will rejoice. — Leave me to God and my self,  
 " for to my own Master I stand or fall ; I thank God, I am  
 " above the Hopes and Fears of Man ; and neither need nor  
 " desire any ones Countenance or Protection ; for God is my  
 " Sheild, and exceeding great Reward ; and tho' 'tis not un-  
 " like, that Bonds and Afflictions abide in me (says he) yet I  
 " trust, I can say with St. Paul, none of these Things move  
 Acts 20. 24 " me, &c. " In short, he strikes home, speaks *Plain English*,  
 relates many strange and scandalous Stories of —, spares  
 none, tho' they move in high, nay in the highest Orbs, he de-  
 fies Satan and all his Works.

Orth. Is your Friend sound in his Head ? does not Mother  
 Luna sometimes influence him ? has he (as *Juvenal* has it) *Mens-*  
 Ser. 41 *sana, in corpore sano* ? In plain *English*, I believe, he's down-  
 right Mad ; for he has rous'd a Wasp's Nest (I wish they don't  
 prove Hornets) and he expects them buzzing — and sting-  
 ing too, or else I am mistaken.

*Juxta fi-* Phil. In his Preface, 'tis his Third Objection, some (says  
 nem. he) say, you are Mad ; and it seems, they have the Autho-  
 rity of a great Person for it ; I believe, he strikes at Sir J.  
 P — the present L — d M — and sure no Man in his Senses  
 would speak so at this time of the Day. " To which (like  
 another *Don Quixot* for Valour) he Replies, " I Answer (and if  
 " they won't believe me, they may chuse) in the Words of  
 Acts 26. 25 " St. Paul, *I am not Mad — but speak forth the Words of Truth and*  
*Soberness.* " There's a Man —

Orth. I think the Case is vastly different ; I prithee, peruse  
 that Chapter ; St. Paul's Mission was Wonderful and Miracu-  
 lous ; it was to defend Christianity against Judaism and Hea-  
 thenism in the presence of King *Agrippa*, and *Festus* the Roman  
 Procurator : At the first Verse, St. Paul is permitted to speak  
 for himself ; then he relates his Miraculous Conversion at *Da-*  
 I. *mascus* ; and at Verse 23. he tells them, that Christ had suffer-  
 23. ed, that he was the first Born of the Resurrection of the Dead,  
 and that he should appear as a Light to the People, and to the  
 the



the *Gentiles*. This Doctrine made the *Roman* Governour think, that *St. Paul* was besides himself, *μαίνη Παῦλε*, thou art Mad, and he assigns a Reason, which in no manner of Ways is compatible to our Author before us; *τὰ πολλά σε γράμματα εἰς μάταιον πετρέβην*, much reading has turned thy Brains. *St. Paul* (we find) was bred up at the Feet of *Gamaliel*, well read in all the Jewish Laws and Traditions, Genteel in his Address, as we find, *v. 25.* most Noble *Felix*, in which manner of Speech our present Author is very deficient: His Mouth's so Foul, his Language so Rough, his Stile so Rustick, his Way of Address so Vulgar, that one wou'd have supposed, he had suck'd in his first Rudiments at the Famous Academies of *Hogs-Norton* and *Billingsgate*, and not at *Westminster* under the Great *Busby*; and dare I make a fine Apostrophe to the Saints departed, I would presume to send up one to that great Restorer of Learning, and Reason with him, why he did not let out all the Puritanical (and I must call it Phanatical) Blood from the Veins of his young Disciple; but Oh! thou most Learned of Moderators, 'twas not in thy Power; the whole Mass of Blood was tainted, and if *Homo generat hominem*, he's to a Cow's Thumb, as like his own Dad, as *Ovum ex Ovo*. But his Dad and the Doctor are retired from the Stage of the World, they have acted their parts; and our Business is with the Living; one would have rather thought, that he had had his Education among the Barge-men of *St. Catherines*, or the *New-castle* Colliers, than in that Royal Foundation of *Trinity College* in *Cambridge*; I suppose, he then lived in his quiet beloved Obscurity, and Cynick like convers'd *Solus cum Solo*, *μὲν σὺν μόνῳ*, *Gulielmus cum Bisseto*. He sneak'd one Degree (if he had any, which I much question) and away he scour'd from out of the Academies, those Nurseries of Vice, as he somewhere calls them. But he's not Genuine and Legitimate; he's turn'd an Apostate from his (pretended) Mother, the Church of *England*, and Viper like he's eating out her Bowels; and in a far better and truer Sense those Words of *St. John* are fulfilled in him, than in those our present Scribler writes of; *He went out from us, but he was not of us*; for if he had been of us, he would no doubt have continued with us: but he went out, that he might be made manifest, that he was not of us. But resolve me one Question; what's the Reason, that our Blotter of Paper stiles

himself one of the Ministers. of *St. Catherines*, and not one of the Brothers, &c.

51. *Phil.* Oh! Sir. He's an Implacable Enemy to the *Roman Church*; and he's afraid that *Frater* is rank Popery; from *frater* comes Fryar, Brother, and should he assume that Title, he's in fear that the World (especially the Saints of it) would take him to be a greater Admirer of Convents, than Conventicles. I'll e'en persuade him to throw up that Brother-hood, for he says in his Sermon, that he ne never gat, nor ever shall, one Farthing by the Church.

*Orth.* No, That's strange. Does not *St. Catherine* bring in Fines? are there no Perquisites, &c? and is our Author (I'll call him so for once) to assume besides two Country Cures (as I am told) and does he bestow the who Revenue to carry on the Work of *Reformation of Manners*? If it was so, it is enough indeed with *Cato* and *Tully* to cry out, *O tempora, O Mores*. The Golden Age is returned, were it true; and Miracles (as our Sermonizer speaks) are not yet ceased; but give me leave, *Phil.* to suspend my Thoughts, till I have better Testimonials of his Veracity.

Ser. 38

*Phil.* Do not suffer Doubts to enter, but be assured, that he, in the Apostolical Stile, covets no Mans Silver or Gold; He's for carrying on the great Work of *Reformation* Gratis, and God will be his exceeding great Reward; he's a mighty Man — —

*Orth.* In some Mens Opinions he may be so, for all I know; he seems to be a bitter Enemy to the Papist, the bloody Papist; but let the unprejudic'd World judge, whose Cause he serves, whilst he's constantly playing his Batteries against the Church of *England*; I cannot ('tis so fulsom) repeat his Clamours, you may find a whole Dunghill of Filth in Pages, 41, 42, 43, 44. of his *Six-penny Cut*. I pity the Man with all my Heart; the Scales are not fallen from his Eyes; his Opticks are disorder'd, and the Spirit of Delusion has possess'd him; he's a down-right Lunatick, if not *Demoniack*, Physick, Bleeding and *Moor-fields* Air might do him a kindness. But it seems to me, that he's fascinated, or else he, a *puer imberbis*, wou'd not have engaged in such an Undertaking; surely the Devil owed him a Shame, and is now out of his Debt.

2 Thel. 2.  
31

*Phil.*



*Phil. Bona verba, quæso, ne savi* — be not so Cruel, as to pass such a Censure, but with Patience hear what he says for himself; the poor Man was put upon; mind how he pleads his own Cause; 'tis a deplorable Case to be trepanned.

*Orth.* As how I pray —

*Phil.* That you'll see in his Preface. "On *Saturday* (says he, *Pref.* like another *St. Paul*, when he made his Defence) very late, the 18<sup>th</sup> Instant, three Gentlemen (of whom I knew two by sight, the third was a perfect Stranger) came to my House, and desired me to Preach the *Reformation* Sermon on the 27<sup>th</sup>. I suspected then (what they have since told me) that they had failed elsewhere; it seems, one whom they depended on, was gone out of the Town; and they tried others in vain, at last (I wonder how it came into their Heads) they pitch'd on me. I objected the shortness of the warning (having much daily Interruption upon the account of my Charge) it being my turn here for attending. But chiefly, what I thought would have brought me off; that I am not only obscure and so unfit for such a Work (which had been honoured by the highest of our Function) but also Obnoxious, and not well thought of by some in great Authority, whom it was their Interest to oblige. With all this I desired them to acquaint their Principals, and try to get a fitter Person; if not, to let me have notice on *Munday*; and when I had consider'd on't, and desired Direction of the only Wise God, rather than they should be without a Sermon, I would undertake it. I did accordingly (upon their repeated desire, *Monday 20<sup>th</sup>*) and it seems have pulled an old House upon my Head. Those who employed me, have been by far my severest Censurers; they have ever since worried me without Mercy, loaded me with Reproaches, tired me out with Cavils and Contradictions, and not giving me one quiet day." Alas poor Man, how is he in the Suds, and up to the Chin in Affliction, and to add to it, his own Familiar Friends, the Amenders (as he would have them called, or Restorers of Paths to dwell in) are become his Tormentors; and he may justly say with holy *David*; it was *Ser. 41* not his open Enemies, the High-flyers, the Papists, the *St. German* Gentlemen, the Tories, and Tantivies, for then he could have

have born it ; but it was his familiar Friends, the *K——ts*, and that fast Friend *Dr. W——d*, with others, that has given him so much Uneasiness, that he cannot enjoy one quiet Day. But he's heart-whole still ; he cannot think, that that Contagion has o'erspread all the Societies for Reformation of Manners ; such a Thought can't enter into his Scull. “ I suppose, (says he) “ what they have said or done, could not be in the “ Name of all the Societies ; for I can hardly think, such a “ Body of Men could be (all and one) so rude and unmannerly. — “ What is said is notoriously true, and as to Fact, “ I am ready to make Oath of every Syllable.

*Pref.*

*Orth.* We have a plain and homely Proverb, that *When K——s fall out, Honest Men come by their Goods* ; but the Application I leave to you. By what you have said, I perceive the poor Youth was Bully'd, and these Deceivers of the People, the Society-Men put the Doctor upon him ; and to use his own Words, I wonder, how it came into their Heads to pitch upon such an Insignificant Tool, except they had a mind to see the Dissolution of their Societies : A House divided against it self, cannot stand, is as old, as our Blessed Saviour. And as to the Historical, or rather Fabulous Part, I suppose, he'll be brought to the Test ; and so I leave it.

*Phil.* Truth, no doubt, or else a Man of his Sanctity wou'd never have vended them ; he's ready to make Oath of every Title.

*Pref.*

*Orth.* Advise him to take Care of Perjury, and to follow his own Directions : He tells us, — “ The direct Way “ to Perjury, and it has made way for such Juries and Evidence, ( I suppose he means in King *Charles* the Second's Reign, in the Days of *Ignoramus*, and *Irish*, and *English* Evidences, when *Oates*, *Prance*, *Bedlow*, and all the Worthies of *Newgate*, were in the *Zenith* ) “ as would take away the “ honestest Man's Life in the Kingdom. For when once “ the Reverence of an Oath is lost, ( as it was in those Days “ of Infamy ) 'tis not the Place that will make it Solemn, or “ strike a sufficient Awe upon the Soul ( especially in that “ slight careless manner 'tis administred in our Courts ) and “ therefore *Solomon* rightly opposeth him that Sweareth, to “ to him that feareth an Oath. Now if our Scribler be so tender of an Oath, as he pretends, I wou'd have him take

*Serm. 14.*

*Ecc. 9. 7-*

Care,



Care, how he Swears to that Riffraff and Confusion of Babbles, that every where adorns his *Billingsgate* (Discourse shall I call it, or rather) Jargon.

*Phil.* Don't fear, but that he has a regard to his poor Soul, to the Punishment of Perjury; and besides, he may run the risk of being depriv'd of his Office, if he's found tripping.

*Orth.* God grant, he may take Care of his Better Part, and avoid the Punishment of lewd Perjuries. But do you think, that he values Suspension or Deprivation from his Diocefan. that will never enter my Head.

*Phil.* Your Reason, Sir, why do you think so?

*Orth.* 'Tis to me as plain as a Pike-Staff, and that two and two makes four, that he had Suspension, Deprivation, and whatever can be inflicted by Ecclesiastical Censures before his Eyes; or else he would never have dared to be so hard-mouth'd, and to have such a *perfrictam Frontem*, such a Fore-head of Brats, as to have vented up all his Gall, in such an Assembly. I believe in plain *English*, he's a downright Phnatick, a cruel Wolf in Sheep's-cloathing; I wish he were stript, ay and whipt to.

*Phil.* I don't doubt, but that you would have him set forth the Second Edition of *Oates's Travels*; I believe you are a Man of a Persecuting Spirit. Am not I right?

*Orth.* No Sir, you have over-shot the Mark, I am for Peace and Truth; but I would not have such Amenders disturb the Quiet of the Church and State, by their Intolerable Cant: Once more I say, I would have him dismiss'd from us, for he's not of us; for I believe he's a Party-Man (to use his own Words) on the Cloak-Side.

*Phil.* That can't be, ——— Hear his Words, “ I owe Obedience to my Lawful Superiors, both in Church and State; ——— a true hearty Friend to the Church, I entirely love and honour ——— But he says, “ It provokes him beyond all Patience, and 'tis enough to make even a Wise Man mad, (that's his very Case, poor Man) “ to hear a Company of Miscreants, as wicked almost as the Devil could wish to have them; not only usurp, but engross the Church; as if it were their Enclosure, and all besides were Heathen Men and Publicans: Whereas they say that they are *Jews*, and are not, but do lie, and really belong to Satan; and care

“ not a Rush, if all the Churches in the Town were in the  
 “ State of -- 62, St. Paul's and the Abbey not excepted; so their  
 “ Cathedrals in Drury-Lane and Lincolns-Inn-Fields, were but  
 “ safe; the Sweet-Singers and Anthems of which, charm them  
 “ far more, and raise a brisker Devotion, than all the Choirs  
 “ of Christendom. I wonder in my Heart what Mr. Bisset  
 means by -- 62.

*Orth.* I am so charitable, as to think it an *Erratum* of the  
 Press for 1666, when that dreadful Conflagration laid our  
 Metropolis in Ashes. But if our Author has an Eye to  
 Mr. Calamy's 1662, when 2000 Ministers of Jesus Christ were  
 unjustly ejected, then I confess, that I am more confirmed in  
 my Opinion than before, that he's not a Member of the Esta-  
 blish'd Church, and for which I'll give my Reasons. As first,  
 No true Church-Man would call the Play-Houses by the  
 Name of Cathedrals: And secondly, No true Church-Men  
 would treat the Service of Cathedrals at so vile a Rate, and  
 compare them with the lewd and profane Songs of the Stage.  
 But this I hope I may say, that those of the Stage, are not  
 worse than those at the Calves-Head-Club; they are too Holy  
 to be seen in the Company of the Divine Anthems of Ca-  
 thedrals, and the Songs of the Play-House. In the Name of  
 God, why ha'nt our Reformers a Stroke at that Scandal of the  
 Nation; which (in my Conscience I think) is a hundred  
 times worse than the Play-House: For the latter is for  
 Recreation and Diversion, the former is design'd for an Impu-  
 dent Affront to the Memory of the Best of Princes, and to  
 the Present Government. Thirdly, No true Church-Man  
 ever Listed all the Whores, Drunkards, Bullies, Players, &c.  
 as Members of the Church of *England*, as Mr. Bisset has done;  
 and alledging, that they say they are of the Church, the Church.  
 Whereas, God knows, such in a State of Impenitency are of no  
 Church, except that of Satan; much less are they to be owned  
 as Members of the Church of *England*.

*Phil.* What do you mean by that? I hope, not the Walls  
 “ and Glebes, as some do; not the Bishops, for them they  
 “ disown; not the Articles, not the Confession of Faith, these  
 “ will not do; not the Homilies: Such Gentlemen as he  
 “ mentions, as Rakes, Pimps and Pandars, &c. know just as  
 “ much of them, as of the Twelve Tables of *Rome*, or the  
 “ Laws



“ Laws of the *Medes and Persians* ; not one of ten of the Laity has  
 “ has ever seen them , and scarce one of five hundred has read  
 “ them thro’.

*Orth.* Thus has he embellish’d our Church with Members,  
 which are disown’d by us ; they are Bastards, and not Sons ;  
 and as Brats, ought to be laid at their own Father’s Doors :  
 Most of their Parents were Born and Registred in the Long  
 Rebellion ; and when our Church was laid in the Dust, an  
 Inundation of Atheism and Prophaneness overwhelm’d the  
 Nation ; they were Born in Schism, and Nurs’d up in Sedition  
 and Rebellion. And thus I have shewn you to whom they  
 belong , and wish you Success in a True Reformation of  
 them.

*Phil.* But the Actors Fought for King *Charles* the First.

*Ser. n. 34.*

*Orth.* Did they so *Phil.* I am glad to hear it with all my  
 Heart, ’twas their Duty so to do, whatsoever Principles of  
 Religion they had : It was their Honour surely to follow the  
 Royal Cause in all its Misfortunes : Whereas the Rebels, not-  
 withstanding whatever Dr. *Kennet* suggests to the contrary ;  
 but he has received some part of his Reward, and has been  
 sufficiently stung by the Wasp Nest, and so I leave him. The  
 Rebels, I say, that is Plain *English*, Hunted him, like a Par-  
 tridge upon the Mountains, and were not satiated till they had  
 the Revenues of the Crown , the Blood of *Strafford*, Arch-  
 Bishop *Laud*, and King *Charles* the First. One Question, dear  
*Phil.* Which is the greatest Sin, open Prophaneness, or Schism  
 and Rebellion.

*Phil.* They are both so bad , as not to be tolerated.

*Orth.* But be so kind, as to give me a Categorical Answer.

*Phil.* Why then Vice , as Drunkenness, &c. relates to Par-  
 ticulars, and the other to the Church and State in General.  
 But you seem to justify the Stage-Plays. Our Author calls  
 them somewhere, the Seats of Satan ; and the Pious Observa-  
 tor stiles their House, the Devil’s Chapel.

*Orth.* I have nothing to say to that ; but if they are so de-  
 bauched, in God’s Name let them be reformed ; ’tis your Pro-  
 vince to see it done, I shall ne’er interrupt you. But can’t the  
 Master of the Revels assist you ?

*Phil.* I know not what the Master of the Revels may do ; *Serm. 20.*  
 “ For to him I find, (says *B--t*) they are sent to be tutor’d by

C

“ him,

“ him, he may possibly teach them better Manners than all the  
 “ Divines, Juries and Judges, that have taken them to Task ;  
 “ because he acts as one having an Authority. And therefore  
 “ pray Gentlemen, if you can, get him into your Society, and  
 “ he may do us Knight's-Service.

*Mat. 7. 29.* *Orth.* E'en do so, you shall have my consent ; but what does he mean, *As one having Authority* ; that's prophane, as an Allusion to our Lord, and 'tis dangerous playing with such Edge-Tools as wound to Death. Now Gentlemen, use your Oratory to get over this Master of the Revels to your Interest, who knows what may be the Effect of it. In time we may go to the Play-House without Danger to our Conscience, as our Scribler has formerly done in the Days of his Vanity.

*Serm. 19.* *Phil.* Yes : “ He confesses to his own Shame, that he has  
 “ formerly visited those two famous Academies of Hell, those  
 “ Nurseries of all Vice, those Incorrigible Brothels, the Two Play-  
 “ Houses ; where Satan's Seat is, where he keeps his Head-  
 “ Quarters : But now he is quite another Man, and a Child of Light.

*Orth.* I pray answer me one Question : Did he visit those Places of Title in Querpo, or in his Canonical Habit ?

*Phil.* In a Lay-Man's Habit, no doubt. — Do you think he would bring such a Scandal on the Gown ?

*Orth.* I laugh at your Fancy : Do you think he values the Habit, when he has made it his Principal Business to ridicule the Service of our Church and its Members, to vilifie every thing that is good in its Worship : Be assur'd, he's in another Interest ; and wou'd rather chuse, like Dean *Thompson*, to use the Habit to bring an Aspersions on the Sacred Order. But I wish I could see the Reformation of the Stage.

*Phil.* I am of another Opinion : Down with them, down with them, even to the Ground ; and as *Knox* once said of the Monasteries, *Pull down the Nests, and the Rooks will depart.*

*Orth.* That's harsh and severe. — Take away the Abuses, new model the Plays and Scenes, and I can't see any Harm of going to a Modest Play.

*Phil.* A Modest Play, that's a Jest ! Did you ever see a Phoenix, a Gryphin, or a Mermaid ? One's as easie as the other : I'll tell you, Man, there's no such thing *in rerum natura*, take my Word for't.

*Orth.*



*Orth.* I dare not be so confident; but —

*Phil.* Is it lawful to go to a Play? Speak to the Point.

*Orth.* I tell you once more, I see no Harm in a Modest Play; and if you won't believe me, I am sure I shall fix you in my Opinion, when I tell you that the L. of E. — is not against it, in his *Friendly Debate*.

*Phil.* 'Tis scarcely probable, I may say possible, that one that was so zealous for a late Bill, should ever give way (even Occasionally) to go to the Play-House.

*Orth.* 'Tis even so. — *Reads.* "You give (*says the Non-Friendly*  
*Con.*) "Liberty to go to see Plays. (*Con.*) Did you ever hear *Deb. Vol. I.*  
 "any Ministers commend Plays, for a good Divertisement to *181.*  
 "their People? (*Non.*) No; but do they discommend them,  
 "and shew how unlawful it is to use such Pastimes?  
 "(*Con.*) How should they, when they never yet saw it proved  
 "that they may not be lawfully used? But they Preach  
 "against all undue and inordinate Use of Unlawful Pleasures;  
 "among which they number this for one. (*Non.*) Then your  
 "Ministers, belike, allow your Religious People to go to a  
 "Play. (*Con.*) You have put a good Word in my Mouth;  
 "they do, I believe, allow it in due measure; encourage to it  
 "they do not: But yet I cannot say, if they be asked the Que-  
 "stion, that they sin, if they do. (*Non.*) But the Abuse can  
 "hardly be separated from the Use. (*Con.*) No! that's strange; *Dial. 3.*  
 "Why not as well, as in Drinking Wine. To me this seems *337.*  
 "far more easier of the two. For Men can have no more of  
 "a Play for their Money, than the Actors have provided for  
 "them; but Wine they may have, as long as the Money lasts  
 "in their Pockets, and longer too. And if there be any thing  
 "immodest or prophane in Plays, that may be easily remedied  
 "by the Master of the Revels; who according to ancient  
 "Constitution, ought to see that nothing be spoken, but what  
 "is fit to be heard. Many I am sure, who stand in need of  
 "of Recreation, and finding them no unfitting Antidotes  
 "against Melancholy and other untoward Passions, desire none  
 "but those which are cleanly, and do no Violence to Honesty.  
 "And they are not so dull, but they conceive it possible to  
 "reconcile Pleasure with Virtue; and that as there is a com-  
 "posed Melancholy and Folly, so there may be a free and  
 "merry Wisdom. You perhaps have not, but others have met

“ one that tells them, there is an Art of using Pleasure innocently, which was professed antiently by *Anisippus* in Greece ; who never did any thing undecent or unbecoming , and yet was always merry. This Art, as the same Person reaches them, was corrupted by *Petronius* and *Tigellinus* at *Rome*, who abused it, as Poisoners do Physick. And therefore as heretofore Magistrates were created expressly to have a Care of the Pleasures of the People ; and besides the Edicts of the Republick , there was under the Emperors a Tribune of Pleasures, so they heartily desire it may be again. They would have none publicly allowed, but what passes the severest Judgment of wise and sober Men. ——— Thus he.

*Phil.* But the Bishop is of another Mind now ; that was wrote in his Juvenile Years ; he has alter'd his Judgment in other Points, and 'tis likely he has changed his Opinion about Plays.

*Orth.* It may be so. ——— *Tempora mutantur, atque Is mutatur ab illis.*

*Serm. 25.*

*Phil.* But our Author will say, that supposing your Design to be good and laudable, that you began at the wrong End ; and besides, he'll be apt to take it amiss, if you should omit his first Paragraph, which is very remarkable, and runs in these Words : “ I should think my self a very ill Husband of my Time, (and see how earnest he is of doing Good) one Minute whereof I grudge to be diverted from the main Business of the Day, ( that is, of *Reforming Manners* ) should I employ it in calling a Consult ; much less in raising the whole *Posse* of Criticks, ( there's a curious Thought ) Scholiasts, Various Readings and Versions, that Cloud of Witnesses, which often serves to darken a Text, (there's another fine Touch) tho' to make the Citer's Learning ( you see how how he avoids to be accounted a *Gamaliel*, tho' I confess there's no great Danger of it ) and Reputation clear ; and start a Mystery, or rather Mist, ( there's a rare turn of Thought ) where there was none before : At best, they are like Winter's Nights, bright and wholesom, but very cold : Whereas we have warmer Work now before us, and I am very loth it should cool in my Hands.

*Serm. 47.*

*Orth.* I cannot for my Heart, but look into that Book (which he prophanely calls the Pillar and Ground of Truth, allu-



alluding to that of *St. Paul to Timothy*) of poor *Butler*, whom he calls the Devil's Tool; (I wish he be not so) and who is had in so great Reputation by some, (I know not whom he means) that they have gotten Him by Heart, though they cannot say one Chapter of the Bible without Book, (*Bisset*, you must know, is a great *Memoriter-Man*, witness his Preaching without Book, and without Notes, without Sense too for Two Hours <sup>Serm. 44.</sup> together) may have not read to *Exodus*: And no wonder if it were had in such high Esteem; when the *Defender of the Faith* declared at the Council-Table, *It was the best that ever was Printed*, not excepting the Bible. This is no Slander from a Crackt-Brain'd Fanatical-Church-Man The Words are,

*When Gospel-Trumpeter surrounded  
With Long-Ear'd Rout, to Battel sounded;  
And Pulpit, Drum-Ecclesiastick,  
Was beat with Fist, instead of a Stick;  
Then did Sir Prig abandon Dwelling,  
And out he went a Colonelling.*

Hudib. I.  
Cant. 1.

*Phil.* How can a Parson be Sir Prig?

*Orth.* That's soon answered; for he's only a Bachelor of Arts; and as he says in his Preface, that he has crept out of <sup>Preface.</sup> his beloved Obscurity, to appear in Print; having especially no Dignity, not so much as *M. A.* to adorn a Title-Page.

*Phil.* How is it that he went a Colonelling?

*Orth.* Yes, he raised the whole *Passe* of Criticks, Scholiasts, Various Readings and Versions, and Clouds of Witnesses. Bless me! (quoth I) stand to your Arms, or else you are routed Horse and Foot. But the Comfort is, this Phantasm of an Army is soon disbanded, and vanish'd *in Fumo*: Now all is well, and we are out of Danger and Harm's way: They only serve to darken a Text, and therefore he dismisses them; they make an Ostentation of Learning, which he wisely avoids; and I dare say, whoever reads his Trash, will never throw it in his Dish: They raise a Mist, where there was none before; I can scarcely reconcile that to Sense, or else they are perfect Conjurors, and so let it go: They are like a Winter-Night, that is, they are frigid, cold, tho

tho' bright and wholesom. I see some Men delight more in Poison, than in wholesom Physick; Hellebore and Mercury (with which *Sir-Prig* (for that is the Name he goes by) abounds, and with which he poisons both Town and Country) are in greater Esteem with him, than the most Excellent of Physical Preparations: But he's for warmer Work; he's a perfect *Polyphemus*, the Master of the *Cyclops*; his Trade is making of Thunderbolts; dreads a very Neuter, and scares the unruly World into a *Reformation of Manners*, (tho' he wants it most himself.) I must needs confess, that I never read such a jejune, thin, and pitiful Character of those Learned Expositors of the Holy Bible. I believe he has the same Thoughts with his Brother *Titus*, that Anabaptistical *Saviour of the Nation*, (as he was once blasphemously called;) that *Monument of Brass*, as the Ingenious *Dryden* calls him in his Excellent Poem) who said, that *The Fathers, and Commentators of the Holy Bible* were good for nothing else, but to stop Bottles. Oh the Danger of Spiritual Pride! that makes such a Man sink in the Nostrils of all Good Men. He thinks he knows more than all the Criticks, Scholiasts, &c. and therefore he throws them aside for Trash and Rubbish: To supply which, he gives his own Exposition for four Pages together, so silly, as not fit to be repeated, and yet he doubts whether it be right, (so unstable is he:) "This (says he) I conceive to be the Sense of our Text; however, if it should not be right, (what a Case should I be in then!) yet I am sure (there's *Sir-Confidence*) 'tis a good one, and such as the whole Tribe of Criticks (the Comfort is, he has not Brains to be of that Tribe) "can not justly except against. Oh Man of Might and Knowledge! Those Eagle-ey'd Gentlemen the Criticks, should they find your Exposition to be wrong, I am sure would never say 'tis good. You pretend to make a Shew of Learning, and much Reading, tho' you studiously avoid it. A Man wou'd have thought, that you had thoroughly read the Fathers, Commentators, Scholiasts, &c. nay all the Books of the Renowned Library in *Trinity-College*. But I see, how a Man may be mistaken. 'Tis likely you have seen *Diodati*, *Calvin* you know, (for you have filch'd from him) and perhaps you have peep't into some few more of the Reform'd Divines, (I should have call'd them, *Amenders and Restorers of the Paths to dwell in*) from which

Abfolom,  
Achitoph.

Serm. 4.

Serm. 31.



which you collected your Golden Exposition. Dr. *Hammond*, *In loco.* tho' he's too Stanch a Divine for you, (yet he's too Honest, and too Learned for such a Paper-Scull Minister as yourself; and my L—d of *E* — (a Man of Moderation, and against which (for a Reason I know) you will not, nay cannot except) would have helpt you to an easie, pleasant, and laconick Exposition of the Text: Nay Mr. *Calvin* himself has a tedious Paraphrase on; I need not recommend him, for he's your Acquaintance: for 'tis apparent you have been Fishing in the *Lemane-Lake*. *In loco.*

*Phil.* I believe, Sir, our Author has somewhat of the Prophetick Vein, he has foretold the Destruction of *Rome*; for he says expressly, that *God has given her a miscarrying Womb, and dry Breasts*; I wish him a better Prophet, than my L — of *W* —, *Serm. 5.* and Dr. *Cr — r.*

*Orth.* God grant it may be so. — But when had Sir *Prig* this Gift of Prophecy, and how was it revealed?

*Phil.* That I can't guess at; he bitterly inveighs against the "*Jesuits*"; but hear him in his own Words, — " 'Twou'd be a greater Miracle, than all that are ascribed to *Xavier*, *Serm. 5.* "*Acosta*, and the whole Order of them, to reconcile these "*Leopards, Tygers and Asps*, with the Lamb of God, the meek "*and Holy Jesus*."

*Orth.* Let them look to that, if they will not swim, they must e'en sink, that is all I say for them; if they cannot defend themselves from this Babler's Jargon, I shall truly pity 'em. Is there no *Baronius*, no *Drexelius*, no *Perron*, no *Bellarmin* to toss this Scribler in a Blanket? Is there no one of Brains amongst that Numerous *Society*, (he should love them for that Word sake) that Darling-Brood of the *Roman Church*? If the Case be so, (as I wish it were) *Babylon* is fallen indeed; the Old *Scarlet Whore* (as she's call'd by our *Puritans*) will in a little time be reduc'd to such extream Poverty, that she'll scarcely have a Rag to cover her Nakedness.

*Phil.* "But you, (says he, speaking to the *Society*) may well "*be laid in the Balance, against all the Numerous Fry, and "*Rabble of Fraternities, which Rome, that Fruitful Mother of "*Fornicators, has spawn'd this Thousand Years, not excepting "*her Last and Darling-Brood.****

*Orth.*

*Orth.* A City to Spawn, and at the same time to have Broods, is *durissima Catachresis*, a strange Figure. 'Tis a pretty way of speaking, I confess, to say such a Woman has Spawn'd so many Children, and such a one has Hatch'd and Brooded so many; and why not as well, as to say, that *Rome*, the Fruitful Mother of Fornications, Spawns such Fries of *B* ———, but let that pass. Why *Phil.* is our Sermonizer so bitter against the Societies of the *Roman Church*? Do the Words *Protestant* and *Papist*, make so mighty a Difference? Is there not as much Good done in one, as the other? I believe there may. I'll assure thee, I'll e'en shake Hands with them; for, *latet Anguis in Herba*, there's a Snake in the Grass; and (as I am told) it was the Opinion of a Great Man, that the *Jesuit's* Paw was in our English Societies. What do you start at?

*Phil.* To hear you talk at that rate. It would be mighty strange, that so many young zealous Protestants, those Reformers of the Age, those Amenders and Restorers of the Paths to dwell in, should be manag'd by the subtil Arts of the *Jesuits*; I'll never believe it.

Consult  
Dr. Nal-  
son's Foxes  
and Fire-  
brands.

*Orth.* Chuse you. Suppose I make it sensible, and in a high degree credible; 'tis notoriously known, that they bring up the English Youth both to Trades and Learning; then how easie is it (may you imagine) for them, to besprinkle their Disciples both in City and Country, to poison the People, and to mix themselves with your *Society-Men*.

*Phil.* That's true indeed, I ne'er thought of that. ——— Such a thing may be. — But I hope God will keep them from the Infections of *Rome* and Hell.

*Orth.* I hope so too. ——— But I think it would be Prudence in the Government, to fix them to their Episcopal and Parochial Pastors; and so for the present, I'll leave them.

*Phil.* Mr. *Bisset* calls the Society of the *Jesuits*, the Last, and Darling-Brood; I suppose he means of the Great Whore on the Seven Hills, that is the Fruitful Mother of Fornications.

*Orth.* He's right in the History, and that's a Wonder; the *Jesuit's* Order is the Last in the *Roman Church*: and 'tis very remarkable, that *Ignatius Loyola* and Mr. *Calvin* came into the World in the same Year; and it is a Moot-Point among the Learned, which of the Two has done most Harm in the Christian



Christian World, the Firebrands of *Ignatius*, or the Zealots and Incendiaries of *Calvin*. ——— But that seems Foreign to our present Business.

*Phil.* But I say that for Mr. *Bisset*, he's not a Man of Address, he hates Flattery, and always takes abundance of Freedom in his Discourse: Such a Man I am for ——— But hear him in his own Words; ——— “But to clear myself of the Charge of Flattery, I appeal to the Account of the Reverend Dr. *Kennet*, and your Fast-Friend Dr. *Woodward* have given of your Successes at Home, and Honourable Testimonies from Abroad; in which they have done you (and but done you) Justice, I suppose 'tis well known, you are no Corporation, (and I am afraid, never will) and have no Livings and Dignities in your Disposal; nor do you ever give (that I hear of) any Salary, or so much as a Scarf to your Chaplains.

*Orth.* What Sir *Prig* means by Success at Home, and Honourable Testimonies from Abroad I cannot tell, neither do I know how I shall. Is the Number of Whores, Pimps and Pandars, Bullies of all sorts (as our Whifler calls them) lessened? Are the Sins of Drunkenness, Robbing, Sacrilege, &c. quite out of Doors? I trow not. Are *Barbados*, *Jamaica*, *Virginia*, &c. become the Seats of Vertue and True Religion? I am afraid they are not (would they were) much improved: I wonder what your Fast-Friend means by Successes! All is not Gold that glitters; I believe, every one of his Stories will not abide the Touchstone of Truth; they ha'nt the *Tower-Stamp*, are not Sterling-Verities. The Two Doctors, and *A. B.* Minister, make as Blessed a Triumvirate, as *Burton*, *Bastwick* and *Prynn*, and in good time I hope, they may have their Reward for their Pains and Labour. 'Tis a Happiness they are no Corporation, and I trust never will. Should they long continue, and come to Maturity and Strength, like so many Vipers, they'd eat out the Bowels of the Establish'd Church, their Mother. But what did I say, the Church their Mother? that I recant: They are only Seedlings of the *Good Old Cause*, and Sprouts of the *Rebellion* of — 41. They have no Livings and Dignities in their Disposal: What if they had? Are not Two Livings (as I am inform'd) and a Brotherhood of *St. Catherines*, (I should have called it a Minister's Place) too

much for Sir *Prig* the Scribler of *Plain English*? Yes truly. He's no True Son of our Establish'd Church; and he like the prating Daw in the Apologue, ought to restore his stolen Plumes, in Plain English, to be deprived of his Spiritual Promotions: And for once I will say, that our Superiors will be wanting to the Government of the Church, if they let such a Piece of Insolence, as the Author of *Plain English*, go unpunish'd. If he goes on in his Career, I shall be apt to think, with the Author of *White* against *Kennet*, that there are some Persons of an High Orb (I wo'nt say Bishops) who Espouse him, who are behind the Curtain. There's an absolute Necessity of making *Plain English*, both Book and Author, an Example; to take away all Scandal, that will else fix on the Order of our Hierarchy. They are innocently brought in, for his Guilt; and are like to suffer still more, if they take not this Occasion to shew the utmost of their Resentments. But he goes on; *You do not give so much as a Scarf to your Chaplains* A Cloak is a better Garb, than Gown, Cassock, and Scarf, for a Knave to cover his Villany. Never could *Martial's* Advice be better followed,

*Pres.*

*Mart.*

*Ut possis melius Fallere, sume Togam.*

It is of absolute Necessity to strip him of his Colours, and to send him a Grazing amongst his Beloved Associates.

*Phil.* Now he talks of *Scarf-Men*, I pray let me ask you one Question, *Are " those Gentleman of the Gown that wear Scarfs, Doctors?*

*Orth.* Doctors, do you say? No Sir, I see how some Men may be mistaken: Some are Deans and Prebendaries, some are Noblemen's Chaplains, and some Chaplains of the Sea: perhaps the Lord Mayor, and the Aldermen have some; and if *The Society for Reformation of Manners* had been qualified, their Chaplain Sir *Prig* wou'd have stood fair for One.

*Phil.* I was told by an honest Divine of your Church, that an Undergraduate (I think they so call them) of one of the Universities, was seen strutting in *London* Streets, with a Canonical Habit, and a swinging Scarf; I am apt to think, it was the Spark I met, had it been behind him, it wou'd have serv'd for Leading-Strings, he was so very Young: This same  
Person



Person came Sailing before the Wind, and the very Puff of the Scarf had almost over-set me.

*Orth.* Oh fy! it may be you were taken with a Dizziness, and you impute it to a wrong Cause.

*Phil.* No no, my Head was right, (I wish I could say so of the Author of *Plain English*) I'll assure you, the Passage was true; but I let that pass. — I wonder there is no Distinction among the Scarf-Men; the Jews in Leghorn, I am told, wear a Mark in their Hats, to know them from other Men; and if I could have my Will, I would have some Note to distinguish these Chaplains from the Reverend Doctors and Dignitaries of the Church.

*Orth.* As our Superiors think fit, I dare not presume to prescribe: But you must know, that Noblemen are qualified by Law to entertain so many Chaplains, to distinguish them from the Inferior Clergy.

*Phil.* But have Sea-Chaplains, and those of the Army, such Qualifications?

*Orth.* No Sir, that's Presumption, Haughtiness, and a Piece of Spiritual Pride, a Vainglorious Humour in the Superlative degree; I wish it were prevented. — But the Ruffling of these Scarfs has quite put out of my Head the Author of *Plain English*; let us return to him.

*Phil.* With all my Heart. Poor Mr. Bisset is in a sad Fright, lest the Government should dissolve their *Society for Reformation of Manners*: But listen to his Words; "We seem to be upon our Last Legs, and Measures must be concerted to retrieve our Losses; or we must think of laying down our Arms. — And in another place; — "As for you Gentlemen, I here acquit you before all the World, from being any wise privy or consenting to my Design; for you knew me no more than the rest of the World; for I lived in my quiet, beloved Obscurity, much less did I think to become the Town-Talk, of which I ever had a Dread and Abhorrence: And I would not for all that I am worth, and a thousand times more, You, or Your Good Design should fare the worse on my Account. — And in his Preface, he thus speaks: The only Cause of Disquiet I have, is that vain and groundless Suggestion, (which yet passes with many) that this may prove prejudicial to the Worthy Persons engaged in the

*Ser. 7.*

*Ser. 59.*

*Pref.*

59.

*Pref.*

“ Societies : Tho’ how that should be, I cannot imagine, after  
 “ the Publick Declaration I made, that they were ( except a  
 “ few ) Strangers to my Person , and to all my Design,  
 “ (which indeed no Mortal was privy to, nor ever saw, or  
 “ heard one Syllable before-hand of what I then delivered.)  
 “ Now this Jealousy must suppose the height of Tyranny and  
 “ Injustice in Persons of Power and Authority, (beyond what  
 “ I ever heard of in *France*) to visit the Faults of the Preacher  
 “ upon the innocent Hearers ; and refuse to do their Office, or  
 “ do it less faithfully, because I have offended them. ———  
 Spoke like a Champion, upon my Word, I long to know what  
 Reply you can make to’t.

*Orth.* Twou’d be very kind in you , since you know the  
 Champion’s Sister, ( for Comfortable Importance he has none,  
 nor dares he venture on one, since his Baulk at the L ——— d  
 P ——— rs ; ’tis a pretty Story, but let it pass ) I prithee intreat  
 her to bind up his Head ; ( for ’tis a Question, whether he has  
 any Brains ) and give him a *Hausius* of liquid *Laudanum*. The  
 Man ( like another *S. Paul* , that had the Care of all the  
 Churches ) is almost ready to sink with his Burden ; his Sleep  
 is departed from his Eyes, ( and cannot rest for Dreams and  
 Phantasms, none must be permitted to see him till Nine of the  
 Clock, that’s the time of his *Levé* ) and all for the Good of  
 the *Societies* : He has a sad Prospect before his Face, lest  
 Others should be punish’d for His Offences ; and Sir *Prig*  
 having neither the Fear of GOD , nor Obedience to Her  
 Majesty, ( whom God preserve from Enemies of all sorts ) be-  
 fore his Eyes ; but being moved by the Instigation of the  
 Devil, ( we doubt ) threatens the Queen (or else what is the  
 meaning of *Power* and *Authority*, in his *Preface*) with an insuf-  
 ferable Insolence, dares Her to call their *Societies* into Que-  
 stion ; and should She presume to *down with them*, (and Reason  
 there is for so doing, for the Good they have done) She would  
 be guilty of the Height of Tyranny and Injustice , and in  
 Cruelty exceed the *French King*. Here’s your *Geneva-Lad*  
 in a Canonical Weed, a true Son of *Calvin* ; and one wou’d have  
 thought he had had his Education under those Fomenters of  
 Schism, *Knox*, *Buchanan*, or *Baxter*, ( had they been alive.)  
 But I am apt to think , that he’s assisted by the Young *Gama-  
 liel*, *Edmund Calamy*, that Idol, that Nothing of the *Dissenters* ;  
 ( to



(to whom they fall down, and worship;) or else, why is he one of his Weekly Auditors, (as I am inform'd he is.) And once more I'll tell you, (I can't inculcate it too often) that a Stone-Doulet, and *More-Fields* Air, and sound Flogging will put his Brains once more in order. The Government is obliged to take notice of him, and stop his Barking; for how often does a whiffing Curr put the whole *Posse* of Mastiffs into an Actual War? And I am not able to judge, how much may such endanger the Government both of Church and State, if they are let alone to their Diabolical Rage and Fury. *Prynne*, *Burton* and *Bastwick* were the first Firebrands of Sedition, (and one of them was a Minister, as the Lord *Clarendon* says) that put the Kingdom into such a Flame, that it ruin'd the Nation; and God only knows what our Triumvirate may do, if they are permitted to spit their Wild-Fire from their Infernal *Vulcano's*. Down must go Majesty, Church and State, and be once more made a Burnt-Offering to their Insatiable *Moloch*; and our Poor Nation once again will become an *Aceldama*, a Field of Blood, which God in his Mercy prevent. The *Good Old Cause* is only covered with Embers, and a little Whiffler, a Puffer of Sedition may put it into a Blaze. *Venienti occurrere Morbo*, is as true in Politicks as in Physick. Break the Egg, or else it will be a Crocodile; stop the Gangrene, before it has seiz'd the Vitals of Government; remove the Malady, before it is come to an Head; *Sublatâ Causâ, tolletur Effectus*; dam up the Fountain, and the Chancel will dry up; punish the Leaders, and the Army will disperse; take way the Curs'd *Achan* (that troubles our Peace) and our *Israel* will have Quietness. The Prophet *Isaiah* says, that *the Wicked are like* *If. 57. 20.* *the troubled Sea that never rests, whose Waters cast up Mire and Dirt.* 'Tis a Noble Trope, and exactly fulfilled in the Foul-mouth'd Disturbers of our *Israel*. St. Paul has given them their just Character; *Their Throat is an open Sepulcher, they have used their Tongue to Deceit; the Poison of Asps is under their Lips; whose Mouths are full of Cursing and Bitterness, and their Feet are swift to shed Blood; Destruction and Calamity are in their Ways, and the Way of Peace have they not known; the Fear of God is not before their Eyes.* And the same Apostle tells *Titus*, that there are many *Disobedient, vain Talkers, and Deceivers of Minds, especially those of the Circumcision*; (now, dare I play with Scripture, as  
Sir

*Rom. 3. 13,*  
*14, 15, 16,*  
*17.*

Sir Prig does, I could say, that this Scripture is fulfilled in the Round heads; but to let that pass) *whose Mouths must be stopped, which subvert whole Houses*; (these were Puny Sinners to ours, that over-turn'd whole Kingdoms, and laid them in Ashes) Teaching Things which they ought not, for Filthy Lucre's sake.

Phil. Have you done with this Ungrateful Subject? I am ready to sink with the Fulsonness of it.

2 Tim. 3. 1,  
2, 3, 4, 5, 6,  
7, 8, 9.

Orth. You'll oblige me infinitely, if you can hold out one Moment, till I have compleated the Character of the Men aforesaid. St. Paul, I think, has Painted them to the Life; and if the Age we live in be the Last Days, the Prophecy is exactly fulfilled: *This also know, that in the last days perillous times shall come; for Men shall be lovers of their own selves, covetous, boasters, proud, cursed Speakers, (Prene le Gard, Sir Prig) disobedient to Parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, (Oh Mr. Bisset!) intemperate, fierce, (another Memento for Your Worship) despisers of them that are good, traitors, heady, high-minded, (these three are Yours, Sir; I don't pretend to 'em, I am for the Old Moral Duty, Cuique Suum dare) lovers of pleasure, more than lovers of God; having a shew of godliness, 'tis Your's again, Sir; I believe you set-up for a Monopolizer of St. Paul's Characters) but having deny'd the power thereof.* — For of this Sort are they, which creep into Houses, you know whom I mean, and lead captive silly Women, laden with sins; silly indeed, to be gull'd by such Pretenders to Sanctity; and led with divers lusts, who are ever learning, and are never able to come to the knowledge of the truth. And as Jannes and Jambres, those Egyptian Sorcerers, withstood Moses, so do these also resist the truth. Men of corrupt minds, reprobate concerning the faith: But they shall prevail no longer; for which God be praised, and God grant this Scripture may be fulfilled in our Ears; and the Reason follows, for their Madneß, mind that Sir, 'tis *à vous* in the Original, and you are Westminster enough to explain it; shall be evident to all men, as theirs also was; and Yours is.

Serm. 29.

Phil. Did you observe how our Author mauls the Doctrine of Passive Obedience: "Some, says he, were for straining Passive Obedience a Peg higher than ever it was set yet. 'Tis time enough of Conscience to Suffer, when Providence has brought



“brought us to such a condition ( he means, when we are not able to resist, he pisseth in the same Quill with his Brother *Julian Johnson*, whom *John Tutchin* calls the best Clergy-man in England); “and then we hope, God will give us such a “measure of Patience that we shall not shrink from, nor sink “under it: But to suffer when we need not, ( observe him, “when we have Power and Strength ) is a Work of Supererogation, and Voluntary Humility, ( a meer Popish Doctrine, “as the words import ) which we Protestants never admitted.

*Orth.* Such Protestants as he, I know, are for Resistance and downright Rebellion; but prithee, bid Sir *Prig* look into the *Homilies*, of which, I am afraid, he knows no more of, than of the Twelve Tables, or the Laws of the *Medes* and *Persians*, and yet he calls them sound, and old fashion'd Doctrine: That is right; I am for that Doctrine that our Blessed Saviour, and his Apostles, and all the Primitive Christians held for Orthodox, as I am sure, that of *Passive Obedience* was. The older the Doctrine, the better. I am not for new Lights, and new fangled Notions in Divinity. I would have him consult the *Homilies*, they are the establish'd Doctrine of our Church, and they may clear his Eye-sight. The *Homily*, or the *Exhortation to Obedience*, was made Anno 1547, in the Reign of King *Edward VI.* in the Second Part of which Sermon of *Obedience*, we are told, That it is the calling of God's People to be Patient, and on the Suffering-side; and to render Obedience to Governours, altho' they be wicked and wrong-doers, and in no case [mind that *Phil.*] to resist and stand against them. Subjects are bound to obey them ( that is, Governours ) as God's Ministers, altho' they be evil, not only for Fear, but also for Conscience-sake: And here, good People, let us mark diligently, that it is not lawful for Inferiours and Subjects in any case, to resist, and stand against the superiour Powers; for, *St. Paul's* words be plain, *That whosoever withstandeth, shall get to themselves Damnation.* Our Saviour Christ, and his Apostles, received many and diverse Injuries from the unfaithful and wicked Men in Authority; yet we never read, that they, or any of them, caused any Sedition or Rebellion against Authority: We often read, that they patiently suffered all Troubles, Vexations, Slanders, Pangs, Pains, and Death itself obediently, without Tumult or Resistance. Christ taught us plainly, that even the wicked Rulers have their

Burnet's  
Hist. Ref.  
part 2. l. 1.  
c. 6.

Serm. 54.

their Power and Authority from God ; and therefore it is not lawful for their Subjects to withstand them, altho' they abuse that Power. Let us believe undoubtedly ( good Christian People ) that we may not obey Kings, if they command us to do any thing contrary to God's Commandments ; in such a case we ought to say with the Apostle, *We must rather obey God than Man* ; but nevertheless, in that case, we may not in any wise withstand violently, or rebel against Rulers, or make any Insurrection, Sedition or Tumult, either by force of Arms, or otherwise, against the Anointed of the Lord, or any of his appointed Officers : But we must in such case, patiently suffer all Wrongs and Injuries, referring the Judgment of our Cause only to God.

Part I. of  
Hom.

You have heard before of this Sermon of good Order and Obedience, manifestly proved both by Scripture and Examples, That all Subjects are bound to obey Magistrates, and for no Cause to resist, or withstand, or rebel, or make any Sedition against them, yea, altho' they be wicked Men.

Part I.

The Second Book of *Homilies* was compiled in the Reign of Queen *Elizabeth*, and among them the *Homily* against *Disobedience* and *Wilful Rebellion*, is full to this purpose : In reading the Holy Scriptures, we shall find in very many, and almost infinite places, as well of the Old Testament as of the new, That Kings and Princes, as well the Evil as the Good, do Reign by God's Ordinance, and that Subjects are bound to obey them. The further and further any earthly Prince doth swerve from the Example of heavenly Government, the greater plague he is of God's Wrath and Punishment, by God's Justice, unto the Country and People, over whom God for their Sins hath placed such a Prince and Governour. What shall Subjects do ? What a perilous thing were it to commit to Subjects the Judgment, which Prince is wise, and godly, and his Government good, and which otherwise ? As tho' the Foot must judge of the Hand ; an Enterprize very heinous, and which must needs breed Rebellion. — And is not Rebellion the greatest of all Mischiefs. — A Rebel is worse than the worst Prince that hitherto has been. — If we will have an evil Prince ( when God shall send such a one ) taken away, and a good one in his place, let us take away our Wickedness, which provoketh God to place such a one over us. — Shall the Subjects both by  
their



their Wickedness provoke God, for their deserv'd Punishment, to give them an indiscreet and evil Prince, and also rebel against him, and withal against God, who for the punishment of their Sins did give them such a Prince. And this Doctrine is excellently inforc'd in the Second Part of that *Homily*, from the Example of King *David* in his carriage towards *Saul*. And one Reason perhaps, why these old plain Sermons are by some Men despis'd and evil spoken of, is, because they so heartily recommend this Doctrine of *Non-Resistance*. I have thus shewn you, what the Doctrine of our Church is in this Point from those *Homilies*, which are establish'd by Convocation, and confirm'd by Act of Parliament. I could further prove it from our Liturgy, Canons, Injunctions, &c. But I shall desist at present.

*Phil.* Enough, enough, I am convinc'd. — Let us call a new Cause, and pick out some fresh Matter to work on; for I assure you, *Plain-English* is a rare Treasure, a superfine Collection, and I was going to say, that it was almost as good as his Brother *Oates's* Pope's Warehouse.

*Orth.* How's that, *Phil.* Brother *Oates*; who could have thought you should dignifie and distinguish your dear *Bisset*, and compare him to such a Church of England, Presbyterian, Independent, Anabaptistical, Sodomitical, Double-perjur'd Villain and Wretch as *Oates* is? Indeed it startles me!

*Phil.* You know, *Oates* was Canonical, and a zealous Prosecutor of the Popish Recusants; and in this Mr. *Bisset* is like him.

*Orth.* Hold your Hand — *Oates* was not only of our Church, but also of all Sects and Parties; and the time was, when Popish Gold was taken for Crucifixes: But, Sir *Roger L' Estrange* has painted him to the Life, and, if you'll peruse his *Observators*, and other Pieces, you'll find his just Character. He's now, like an Old Garment, quite laid aside, and out of fashion, forsaken of all Parties (excepting that of *Munster*): He's the scandal of Christians, if not of Men; and will remain a Pillar (not of Salt, as *Lot's* Wife, but) of unparallel'd Impudence and Brags to all future Generations: And so I'll leave him.

*Phil.* Now let us proceed; our Friend *Bisset* is not only a Preacher, but a Poet too. Did you observe that Flight?

*Indeed, our Loud-Tongue Sins demand Supplies,  
More from Briareus Hands than Argus Eyes.*

Serm. II.

He's a rare Man, that's for certain : His Talent is universal.

*Orth.* Did you know all, you wou'd not say so ; He's like his Brethren of the stealing Tribe ; He's a downright *Plagiarist*, and vends other Mens Wares for his own.

*Phil.* That's a Jest ; — I dare say, he's so honest and so just a Man, that he would not for all the World be guilty of the Breach of the Eighth Commandment.

*Orth.* Then, to convince you beyond a Reply, be pleased to know, that those two Verses are notoriously filch'd from my Lord *Montross*.

*Phil.* That's impossible ; — That Lord was a High-Flier ; I wish he was not a Papist.

*Orth.* Ay, ay, That was the Cant of 41, when there was a design to brand a strict Church-man with the Title of Infamy : In the same sense, K. Charles I. A. B. Laud, E. of Strafford, &c. were all Papists ; But there is *Resurrectio Veteris Causæ*, and all the old Scandals have had another Impression, and are come piping hot out of the Mint of Sedition, Schism, and Rebellion. — I'll tell you once more, he's a Thief ; and if I don't prove it, I'll give you leave to brand me.

*Phil.* You assume, Sir, an Air of confidence, ( to call it no worse ) ; let me hear what you can say.

*Orth.* That Noble Lord, the great *Montross*, was a sufferer in the Royal Cause for his Master King Charles I. at the Arrival of the News of the horrid Murther : He was, as it were, Thunder-struck with it ; and coming somewhat to himself, he with the Point of his Sword wrote the following Verses on the Sand, *viz.*

*Great, Good and Just, could I but rate  
My Crimes, but thy too rigid Fate,  
I'd weep the World to such a strain,  
That it should Deluge once again :*

*But since our Loud Tongue Sins demand Supplies,  
More from Briareus Hands than Argus Eyes,  
I'll sing thy Obsequies with Trumpets Sounds,  
And write thy Epitaph in Blood and Wounds.*

What do you think on't? *Phil.*

*Phil.*



*Phil.* I think he's in the wrong Box ; and 'tis as you said, that he Prides himself in other Men's Plumes. Well, I must needs confess, that I thought it was a Flight of his own, a Child of his own Brain. In this he's not like the admirable Mr. Norris, tho (he says) he loves to Think and Speak after him ; Mr. Norris ( no doubt ) will con him Thanks for that Noble Character of a Plagiarist. But let us go forward, I would fain be resolved in one Case ; you'll find it, Page 15. " Such Factionous Reformers " are like the Mixt Multitude that came out of Egypt, who " soon fell a Lusting, and then a Murmuring ; or like David's " Band in the Wilderness, made up of a Medley of Debtors, " Malecontents, ( I wonder he does not call them Rebels ) " Fugitives, and Malefactors. — — Who does our Author mean ?

Pref.

Serm. 15.

*Orth.* That's beyond my Reach ; but in my Apprehension, 'tis a perfect Description of his Dear Societies.

*Phil.* That may be indeed ; and he applies the Words of our Lord to them, *Ye know not, of what manner of Spirit ye are.*

*Orth.* Since I know not of what Spirit he is ; I wou'd fain know of what Religion he is ; for I am afraid he's a Sceptick, or Nothing.

*Phil.* He's far from that, take my Word for it, he's a Christian at large ; he's a Member of — — Let my try if I can speak the Word, *Lat — Lati —* hold, *Latitudinarianism* ; I am glad 'tis out, I was almost choak'd with the Word. But hear him : " For my part, I do no more confine the Church (as " some Men will have us do) between *Dover* and *Berwick*, than " than between *Venice* and *Cadiz*, within one Protestant Coun- " try, than *St. Peter's* Patrimony ; nor dare I limit Grace any " more to this, or that Way, or Opinion amongst Christians ; " than to this, or that Stature, or Complexion.

Serm. 44.

*Orth.* I prithee *Phil.* ask him whom he means by that Phrase, as some would have us to do : I protest he has given a Wound to the *Presbyterians*, who confine it to the Elect, ( as they call themselves, and as the *Donatists* did of Old. ) The Man's inconsistent ; sometimes the *Dissenters* are his Brethren, and he's not ashamed to call them so, ( I wonder what he's ashamed of. ) Now he's ranker than the highest *Arminian*, nay I know not, but that he is a Member of the Church of *Priester John*, and he

Serm. 8.

may be (for all I know) of the Opinion of the *Mufti*; I am sure his Ancestors were, and he's a Babe of the Old Leaven; for I remember, when *Vienna* was Belieged by the Great *Turk*, how zealous were our English *Teckelites* to put up their Petitions in their *Sweating-Houses*, for Success to the *Turk*, against the *Emperour*.

*Phil.* Surely you are out in the History.

*Orth.* 'Tis as I say, and I'll pawn my Credit upon it, they were such Zealots against *Poper*y, that they were Tooth and Nail to bring in the *Turk* and *Tartar*, to o'er-run *Chriftendom*.

*Phil.* I pray desist, ——— and attend to what our Author says of Magistrates, 'They will be often False to their Trust, their GOD, and their Prince, — That's a Bold Stroke, — And within a few Lines, he calls them *Perjur'd Knaves*.

*Orth.* Such Magistrates (if the Accusation be just) I hope, are not above the Laws; they oblige the highest Minister of State, as well as the meanest Peasant, they are both in like manner accountable: And if they are False to their Trust, their GOD, and their Prince, (I'll not excuse one of them) let them in God's Name be branded with Infamy, and be brought to condign Punishment; and if they are too High for *T — n*, *Tower-Hill* will be ready to receive them; the *Fasces* and Halter for the Mean, the Ax for the Great and Mighty, are allotted. But I am in hopes, 'tis a groundless Surmize of Sir *Prig*, a meer *Non-Ens*, a Phantasm of his own Brain. But is it not possible for a Minister to fall under the said Accusation? May not one of that Character be branded with False Trust to his Bishop, or Prince?

*Phil.* Why that Question to me? I hope their Calling, and God's Assistance will make them stand, as to be in Favour with God and Man. But if I must answer directly, it may so happen: *Judas* you know was False to his Trust, and Betrayed his Master, and for a Reward would have Sold the Emperor.

*Orth.* That's true indeed, and stands upon Record; and will stand till the Future Judgment, as a Monument of False Trust and Perjury. His Death (as he had his just Reward) was as strange, as his Crime enormous; he hang'd himself, says *St. Matthew*, according to our Translation. But 'tis more emphatical in the *Greek*, ἀνίστατο, he strangled himself, falling headlong, he burst in the midst, and all his Bowels tumbled out.

That



That is, ( says Dr. *Hammond*, but he's a Stanch Divine ) the *In loco.* Sense of his Guilt cast him into a deep Melancholy, he fell forward on his Face, upon the Ground, in a Fit of Suffocation, and his Belly burst, and all his Entrails came out.

*Phil.* What then? ——— I hope you have none of our Ministers in your Eye, that has been guilty of *Perjury*, &c.

*Orth.* Yes, that I have. ——— Pray Sir, was Mr. *Bisset* in *Episcopal Orders*?

*Phil.* Yes, Sir, there's no doubt on't; he was Ordained by ———

*Orth.* Then, Sir, Mr. *B* ——— is downright guilty of *Perjury*; and I'll prove it, before I have done.

*Phil.* I hope the best. ———

*Orth.* In Plain English, 'tis as I say; I prithee look into the Form of Ordaining Priests, — [reads, —]

*Phil.* Will you reverently obey your Ordinary and other chief Ministers, unto whom the Government and Charge is committed over you? following with a glad Mind and Will their Godly Admonitions, and submitting your selves to their Godly Judgments? ——— Every one is to answer, I will do so, The LORD being my Helper.

*Orth.* Now your hand's in, I pray read the Oaths of Canonical Obedience, and Residence.

*Phil.* I will so; ——— [reads,] I W — B — do swear, that I will perform True and Canonical Obedience to the B — of L ———, his Successors, in all things honest and lawful. ——— I W — B — do swear, that I will be Resident in my Vicaridge, except I am otherwise dispens'd by my Diocesan.

*Orth.* Has he a Dispensation? I long to know. ——— But mind what Mr. *Bisset* says to't; tell him of *Canons*, he values 'em no more than a School-Boy's Pot-Guns; he's in more awe of the Cannons of the Tower, than those of the Church. Pray mind what he says, “ I owe Obedience to my Lawful Superiors, both in Church and State: ( so nothing sinful be enjoined ) : But still I have so much Wit, ( I really thought he had had no Guts in his Brains, but in his own Conceit, he's a Man of Penetration and Thought ) “ as to distinguish between Divine and Humane, between Canon and Canon, that of Scripture, and that of Convocation. ——— Did you ever hear, that a Canon of Our Church, since the Times of Queen Elizabeth, did contradict the Law of GOD.

*Phil.*

*Phil.* No, I think not. ———

*Orth.* Then his Penetrating Wit, is a Scandalous Imuendo; but I han't done with him yet. If he is in Orders Episcopal, he was obliged to Subscribe to the Three Articles, according to Canon XXXVI. the first Article is, that, *The Queen's Majesty, under GOD, is the only Sapream Governour of this Realm, and of all other Her Highness Dominions and Countries; as well in all Spiritual or Ecclesiastical Things or Causes, as Temporal: and no Forein, Prince, Person, Prelate, State or Potentate hath or ought to have any Jurisdiction, Power, Superiority, &c.* Now my Mind gives me, that he's for the Young Gentleman at St. Germains; (and tho' he gives him hard words, that's only a Blind) as his Brother *Ferguson* is; or else he's for Settling *Christ* on his Throne, as his Brethren of the *Kirk* are; or else with Sir *W* ——— *A* ——— he's for the Sovereign Lord, the People.

*Phil.* Have you done?

Serm. 7.

*Orth.* Let me alone, ——— for, "I am full of Matter (as Mr. *Bisset* quotes *Elihu*, in *Job* 32. 18. "the Spirit within me "constraineth me; I will speak, that I may be refreshed, I "have great deal to say yet, and shall scarce have such another "Opportunity. ——— To go on then. The Second Article that he subscrib'd to is, *That the Book of Common Prayer and Ordaining of Bishops, Priests and Deacons, containeth in it nothing contrary to the Word of God, and that it may be lawfully so used: and he himself will use the Form prescrib'd in Publick Prayer, and Administration of the Sacraments, and none other.* Now I wou'd ask Mr. *Bisset* this Question: Was he sincere, when he subscribed this Article, and is his constant Practice consonant to it? Does he not mince, mawl, and mangle the the Prayers? Does he read them according to the *Rubrick*? Is he exactly conformable, in the Whole, and every Part.

*Phil.* He's a Man of Wit, as he says, and he can distinguish; he knows what is fit for Himself and People.

*Orth.* Ask him, I beseech thee, who gave him that Papal or Presbyterian ('tis no matter which, for both came from he same Origin) Dispensation?

*Phil.* That I will. ——— Tho' I am for Long-winded Prayers, and Sermons of Two Hours long, as Mr. *Bisset* is; yet methinks you are somewhat tedious, I pray shorten, ———

*Orth.*



*Orth.* 'Tis likely you may think so, because the Subject is ungrateful: But for your Comfort, I have but one thing more to remark, and that is the Third Article, that Mr. Bisset Subscrib'd, viz. *That he alloweth the Book of Articles of Religion, agreed upon by the Archbishops and Bishops, &c. and, That he acknowledgeth all and every one, &c. in Number XXXIX. to be agreeable to the Word of GOD.* Dear Mr. Bisset, did you Subscribe this Article with the others, *ex Animo*, and willingly? And has your Practice ever since been exactly conformable? (For I am not for *Occasional Conformity* in any Case whatsoever; for what I can lawfully do once, (*Rebus sic stantibus*) I may do always.) Did you Subscribe heartily to the 36 Article, *Of the Consecration of Bishops*; and the 37 Article *Of the Civil Magistrate*? Answer me directly, *ex Animo*, without Mental Reservation or Equivocation, (for those two Words are *Popish*) to all the aforesaid Questions, and I may have a better Opinion of you. And I have done with that Point.

*Phil.* 'Tis great Satisfaction to me, that you have ——— You have surely a vast Opinion of your own Merits; or why should you think that Mr. Bisset values you?

*Orth.* He ought, as he pretends, to be a Member of the Establish'd Church, to stand Fair in the Thoughts of all Honest Men.

*Phil.* I hope he does, ——— He is in truth a Low Church-Man, a Man of Moderation.

*Orth.* High Church, and Low, is the Popes, or Presbyterians Notion, to pull us in pieces: For the Peace of GOD, and his Church, let's hear no more on't; all of the same Habit, should drive at the same Interest: But if Scruples, or somewhat worse should arise, let such lay by the Gown, and let the World see what Sect they belong to.

*Phil.* I think, Sir, that you are in the right, for Hypocrites are odious and abominable, both in the sight of GOD and Man: And for the Honour of the Gown, I wish Mr. Bisset a happy Deliverance from this Black Charge of *Perjury*.

*Orth.* I shall join Issue in your Charitable Wish; and to use Mr. Bisset's Words, "I would not for all I am worth, and a thousand times more, that our Excellent Religion should suffer on the Account of its Ministers; for they are the Salt of the Earth, and the Light of the World, to give Know-  
Ser. 52.  
Mat. 5. 13, 14.

Luke 1.  
77, 79.

“ knowledge of Salvation unto the People, and to give Light  
“ to them that sit in Darkness, and in the Shadow of Death,  
“ and to guide our Feet in the Way of Peace.

Phil. But, where will you be next?

Orth. E’n where you please; There’s Matter enough before  
you to make Remarks and Animadversions.

Serm. 18.

Phil. “ That’s your Province. — Then have at you. Do you  
“ mind him, with his Shred of *Horace*? *Ira furor brevis est*, Wrath  
“ is a micer fit of Phrenzy; and one Mad-man is not fit to ma-  
“ nage another. *Tho’ Madnefs* (as *Solomon* says) *is in their Hearts*,  
“ whom you would reform, they may stop your Mouths with  
“ that of *Horace*, (now he quotes him, tho’ not before) O  
“ *major tantum parcas insani minori*; Pray greater *Bedlam*, let the  
“ less alone.

Orth. I tell thee *Phil.* ’tis his own dear Picture, and (what’s  
a rarity) he set himself when he drew it: *Bedlam* ought to  
take him, else Mischief may come on’t; for he is *Ira*, *Furor*, and  
what not: For, who knows what this Moon-calf may do with  
his Squibs and Crackers; he may with his Fire-balls (as *Oate’s*  
did *Southwark*, or *Hubert London*) lay the City in Ashes, or  
(which is as bad) blow up the *Thames* to drown the City;  
therefore I would advise you to go to the Sheriff, and desire  
him to raise the *Posse* to secure this *Monstrum, horrendum, &c.* clap  
Manacles on his Hands, Fetters on his Legs, or else *Bedlam* can  
ne’r hold him; for should he have liberty there, he’d make no  
more of those Fastnings than *Sampson* did of his green Withs,  
&c. or the King of *Poland* of a Horse-shoe: I am afraid, he’s  
more than a Mad-man; and *Mary Magdalene’s* seven Spirits  
have made him a *Dæmoniack*, and in time he may come to be *Le-  
gion*. Once more therefore fix him, make him throw up his  
Venom, purge him stoutly, let him bleed on the Posteriors free-  
ly, and eat sparingly, and Hope may be in the bottom of the  
Box. Truly I pity the Man.

Phil. So do I too with all my Spirit; I hope the Case is not  
so bad.

Serm. 30.

Orth. ’Tis as I say, — or else look Page 30. “ A Fanatick  
“ signifies no more than a Mad-man, and that’s neither a Sin  
“ or a Scandal; the Prophet is a Fool, the Spiritual Man is  
“ mad; our Saviour was (by the *Jews*) accounted mad, —  
“ *Paul* was mad, — the Apostles mad; — our present worthy  
“ Prelates



“ Prelates and true Fathers of the Church are thus treated. —

“ What do you think on't ?

*Phil.* I grieve to hear it ; I wish with all my Soul, some body wou'd carry him to *Hodgfsden*, or *Kingsland*, or elsewhere, and confine him to a cool Room and Straw.

*Orth.* I thought I should convince you ; but let that pass : but where shall we be next ? for I should be as mad as he, if I should answer his 30th Page.

*Phil.* There is one Objection more from the Enemy's Quar- *Serm. 32.*  
ters, which I must not pass in silence, ( tho' scarce worth mentioning ) lest I should lay my Thumb upon what I do not like ; and that is , ' concerning strange Villanies practised by you, ' ( that is, the Societies ) as if innocent Persons had been circumvented, trick'd, trepann'd, and molested.

*Orth.* I pray, what does Mr. *Bisset* say to't ?

*Phil.* That you'll find in the sequel. — ' I take this ( says he ) to be wholly the Forgery of the Father of Lies ; for it ' bears his Image and Supercription exactly, ( that's a Bob to ' Kings, and a Cant upon the words of our Blessed Saviour, ' speaking of the Coin of the Emperour ) ; for my part, I never ' heard but one blind Story from a Person of Figure indeed, ' but I dare not name him, for he's in a great Post of the Government ) : but this I'll assure you, he's greatly disaffected ' to you, that is, to the Societies, without naming Time, and ' Place, Persons, or any other Circumstances ; whence I presently concluded, there was nothing in it.

*Orth.* Speak out Man ; whom do you mean ?

*Phil.* I told you before, he was a Man of Figure, and I dare not.

*Orth.* ' No ; that's strange ; you that are above the Fears and *Serm. 59.*  
' Hopes of Man ; you that need not, nor desire any one's Coun- *Pref.*  
' tenance or Protection, since God is your Shield ; you that ' have nothing in this World worth either losing or keeping ; ' you that think your Life, in the Cause of God or Truth, to ' be better lost than kept. Name your Man, or I'll post you for a Slanderer, and a Limb of *Beelzebub* the Father of Lies : I am confident, your Story will evaporate, and flie away *in fumo* ; and methinks you make too much haste to your Conclusion, before you had well considered the Premises : And since your knowledge of the scandalous Practices of your So-

cieties is so short, I'll add one, which I had from a Society-Man ; A Pious Reformer ( as you call them ) made it his business to find out scandalous Women , Persons of ill Fame ; Had he gone upon the square , his Undertaking would have been laudable , and should have had my commendation and thanks into the bargain ; the practise of this vile Wretch was, He used to pick up Women, carry them to the Tavern ; he would often Tongue them, and do those things which my Modesty will not suffer me to utter, nor chaste Ears to hear ; then away with them to the Magistrate, who ( be sure ) sent them to *Bridewel*, to receive the Lash and beat Hemp. This same Villain sometime alter, offered himself to receive the Communion, but the worthy Clergy-Man ( as became him ) drove him from the Altar , and could not be persuaded to give the sacred Elements to such unworthy Communicants. He was so tender of his Salvation , that Charity to his poor Soul restrain'd him ; for the Apostle says, *That he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body.* The Story is true, and I'll name my Author when justly call'd to't. And now my Hand is in, I'll give you another.

Ser. 47.

*Phil.* But take care that it has the Test and Criterion of Truth, to speak in the words of Mr. *Bisset*.

*Orth.* The Story's in print, and the Relator must defend it ; and what is more, I never met with the least contradiction to't. I should be glad with all my Heart , that it was false ; for I would have no Society of Men ( that pretend to Christianity ) lie under such a Scandal. ' A certain Young Gentleman ' having laid close Siege to a Young Lady's Affections in the ' Country, in order to enter into a Matrimonial State of Life , ' happily met with his Mistress in *Cheapside* , as he was going ' towards the *Temple*, just as it began to be dark on a *Sunday* ' Evening, and being desirous to converse, prevailed with her ' to go to a Tavern just by, and accept of a Glass of Wine ; ' but they were scarce got in, when a parcel of Heaven-drivers ' that made a shew of Godliness for Gain, came into the Room ' where they were, and by main force carried off the Lady, ' whom the Gentleman followed, before a Magistrate, that shall ' be nameless : His Worship immediately encompass'd with ' the *Myrmidons de propaganda fide* , pass'd Sentence on her for ' a Wo-



' a Woman of the Town, notwithstanding all Remonstrances  
 ' to the contrary ; and she was hurried away to *Bridewell* with-  
 ' out Bail or Main-prize. The Gentleman, at that time, be-  
 ' ing distant from his Friends, who were likewise out of the  
 ' way, and knew nothing of the necessity there was then for  
 ' them ; however, he brought them with him early the next  
 ' Morning, as likewise a very creditable Relation of the dis-  
 ' console Lady, who made the Magistrate sensible of his Mi-  
 ' stake, and order'd her Release, but in such a manner as was  
 ' much more cruel than her Confinement ; for he called a  
 ' Servant, and sent him with Orders to the Keeper, to give her  
 ' ( notwithstanding all the pregnant Proofs imaginable of her  
 ' Innocency ) the Correction of the House before her Dis-  
 ' charge ; which was accordingly done in the severest manner ;  
 ' and the poor Young Lady was found out of her Senses at her  
 ' Friends , and continues ( if she yet is living ) in the highest  
 ' and most intense Degree of Madness. This has been before  
 ' several of our Courts of Judicature, and is now ( or was late-  
 ' ly ) depending in *Chancery* ; for the Friends of the poor Lu-  
 ' natick prosecute this Tool of a Magistrate as far as the Law  
 ' will allow of ; and 'tis but just, that his Estate shou'd pay  
 ' for what he has so unjustly done, in stretching his Authority  
 ' beyond its limits in such a barbarous Action, against Beauty  
 ' and Innocence at once.

*Phil.* I am struck with Amazement ! This Practice is insuf-  
 ferable. *Ovid's Terras Astræa reliquit* shall be that Magistrate's  
 Motto ; and really I should be ( with you ) for laying these  
 Societies aside, and throw them into their Primitive Nothing ;  
 but that I am afraid, that we should be overwhelm'd with an  
 Inundation of Vice and Prophaneness : There would be a  
 Resurrection of Brothel houses and Stews ; our Ears will be  
 constantly alarm'd with thundering Peals of Oaths and horrid  
 Curses. In short, we should be like *Sodom* and *Gomorrab* , and  
 worse than *Zidon* and *Capernaum* ; God's Judgments wou'd over-  
 take us, and Earthquakes, Plagues and Famines, wou'd be our  
 Lot and Portion.

*Orth.* Take away ( say you ) the Societies , and the Cata-  
 racts of Vice and Prophaneness will sink and ruin us. Now I  
 am not of your Opinion ; and my Reason is this, Look into  
 the History of the long Rebellion, and you'll find ( in a great

measure ) the Origine of Vice and Prophaneness, &c. — *Hinc illæ Lacrymæ* — When the Church establish'd was laid in the Dust, Satan planted his Seminaries ; out comes a whole Batch of Lewdness, Sacrilege, Oppression, Rebellion, and what not. All the antient Heresies were revived, and more added. Now my Project is this, Restore our Church to its Primitive Privileges and Rights ; Let her exercise her Discipline, as it was used in the ancient Times ; Let the secular Power stand by her with Sword in Hand, and my Life for yours ; Satan's Glory will be soon eclips'd, and we should speedily see the good Effects of such a Restauration.

*Phil.* I am for your Project, and shall offer it to my Friends ; and, I hope, our Superiours will take it into consideration.

*Orth.* God grant they may. —

*Phil.* And where shall we be next ?

*Orth.* I could find in my Heart to give you a touch or two about Non-residence ; for I can't imagine, how Mr. *Bisset* can answer it to God and his own Conscience, not to reside on his Cure. I could make it plain, that Residence ( I wou'd be understood, that the Cure was a competent Maintenance ) is a Duty, and that the Laws of Conscience, right Reason, and the ancient Laws of the Church, do oblige to it ; but I have not now time to discuss that Point.

*Phil.* I pray do not ; for we have warmer Work ( as Mr. *Bisset* says ) before us, and Non-residence will keep cold till another Opportunity.

*Orth.* To comply with their Request, I shall not now enter into that large Field of Discourse, which, assure your self, you shall have at our next Meeting.

*Phil.* Be as big as your word ; I shall be your Remembrancer : But let us proceed, and go to some fresh Matter ; and be so kind, as to let me know, what was that *Butler*, ( whose Book he calls all over Canonical, and the Pillar and Ground of Truth ) ; The Author ( says Mr. *Bisset* ) came to an ill End, and his End was according to his Works.

*Orth.* Tell that Spark of Sedition, Sir *Prig*, that his Mouth's as black as an *Italian Vulcano*, and vomits up Lies, like the Father of them. The Author of that incomparable Work, whose Name, as I said, was *Butler* ; who, to say the Truth, died poor, and that's all. Tho', I confess, 'tis a Blot upon the *English Nation*,



Nation, especially a slur upon the Crown, ( whom he so steadfastly served ) that that valuable Man should not have a suitable Reward for his faithful Service : I believe, at the last Day, it will be seen, who was the Devil's greater, or more serviceable Tool, *Bisset* or poor *Butler* ; The first is for pulling down the Church and State, for promoting Schism in the Church, Sedition and Rebellion in the State ; the other spent his All, his Brains, his Time, his Strength, his Money, in the Service of Church and State ; and tho' he was hardly dealt with at the Restauration, and died poor, yet, I hope, he has received an exceeding great Reward in the other World. But I shall not now stay to give his just Character : — And Mr. *Bisset* may know, that his Riff-raff *Jargon* is not to be named the same time with *Hudibras* ; and there's as great a Disproportion betwixt them, as there is betwixt a single Point and a fix'd Star, or the smallest Pebble and the greatest Adamant. But he's not the first Whelp that bark'd at the Moon. — What Sport are you now for ?

*Phil.* I shall entertain you with such Game, that you'll ne'r hunt down, or take ; that's certain : 'Tis a whole Covy of new Marks of Church-Membership, which serve as Tests and Criterions to find out a Fanatick Woolf in Sheep's Cloathing.

*Orth.* That is Mr. *Bisset's* exact Case.

*Phil.* I would advise you to lay by your Cloak, and strip yourself ; for you'll have warm work before you, or I am mistaken. Do not be rash ; be directed by a Friend ; e'en let him go unanswered ; you will be filled with Shame and Confusion, should those Objections foil you, as I dare say they will.

*Orth.* Out upon you for a dastardly Fellow ; you han't the Courage of a wet Hen. Afraid, say you ; no Sir, it lies upon me now and ever, *Ne quid detrimenti capiat Ecclesia* : The Church must not be injured by every Brainless Coxcomb. I would have you know, I am as full of *Mettle* and *Mercury*, ( as the mighty self-conceited *Bisset* himself, tho', I thank God, it has not got into my Head ) ; come Life, come Death, I'll see the strength of his *Pesse* ; and I do not doubt ( to speak in the words of St. *Paul* ) in all those things, I shall be more than Conquerour, thro' him that loved me ; and I am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, not things present, nor things to come, ( nor Rome, nor

Ser. 1.

Rom. 8.

37, &c.

nor *Geneva*,) nor any other Creature, shall be able to separate me from the Interest of my Dear Mother, the Church of *England*, that truly Primitive Church, which, I am sure is founded in the Love of God, who is Verity itself, and in Jesus Christ our Lord that Great Shepherd, and Bishop of our Souls.

*Phil.* Pray try your Skill, and Success to your Task; for you have a hard Province, I wish you don't sink under it.

*Orth.* Ne'er fear, *Phil.* I am Heart of Oak, a true Cordi-querc; besides, I have a Friend at hand, who is always ready to assist those that rely on him.

*Phil.* Who do you mean? For you deal in the Dark, & in *Nubibus*, I understand you not.

*Orth.* I mean the Holy Spirit of God, who will ne'er forsake those that trust in him.

*Phil.* Go on and prosper; and may that Holy Spirit give you Strength and Assistance, to support you under your Weight.

*Orth.* I thank you for your Prayers and Good Wishes; I must not doubt it; and, which is the first Mark and *Criterion* of Church-Membership, to find out a Phanatick Wolf in Sheep's Cloathing, (they are your own Words) for I long to be at 'em.

Serm. 47.

*Phil.* I'll call them in order. First then, "To call the  
"Communion Table an Altar, which supposes a Sacrifice; I  
"never heard of any (outward) Sacrifice amongst Christians,  
"but that of the Mass.

*Orth.* If Mr. Confidence is clouded with Ignorance, worse than *Egyptian* Darkness, that may be seen, felt, and understood, I can't help it; but I'll try to undeceive his High and Mightiness: And in order to that, I'll first prove, That if we have an Altar, (no *Popish* one, I assure you) from Scripture, then from our Common Prayer, from our Injunctions and Articles, and lastly, from the express Words of the Primitive Fathers, (a sort of old grave Men, that our Author is not acquainted with;) nay tho' has a Forehead of Brass, dare not so much as to come into their Company; and when I have done all this, what can you desire more?

*Phil.* Nothing Sir, you'll then settle my Judgment in that Point.

Heb. 13. 11

*Orth.* To proceed. First then from Scripture, that we have an Altar: This is so plain, that I shall only stay you, to hear what



what St. Paul says, *ἔχουσιν θυσιαστήριον*, we have an Altar, (I am sure the Word alludes to a Sacrifice) of which they have no power to eat which serve the Tabernacle. To argue then, If the Jews as Jews, have no Right to this Altar, I am sure it belongs to us of the Gospel.

Phil. That's right; but where's the Sacrifice, as Isaac of Old ask'd his Father?

Orth. That's at your Service too; Verse 15. By Christ (upon this Altar) we offer unto God *θύσιαν*, (a Word alluding to the Times of the Old Testament) a Sacrifice of Praise, that is, the Fruit of our Lips, confessing his Name. Besides, we have an Outward Sacrifice, the Offering of the Body and Blood of Christ, in the Elements of Bread and Wine.

Phil. Take care, that you do not split on the Popish Host.

Orth. I thank you for your Caution; I hope there is no danger of it. Can you say the Catechism, (I don't mean the Assemblies Catechism, but that of Our Church?)

Phil. That's a Question too Juvenile, for one of my Years.

Orth. Good Phil. be not testy, I design'd no Affront.

Phil. Well then to satisfy you, I have read, and, I thank God, do understand that Catechism. What then? —

Orth. I pray read that Question, and Answer.

Phil. [Reads.] Quest. What is the Inward Part or Thing signified? Answ. The Body and Blood of CHRIST, which are verily and indeed taken and received by the Faithful in the Lord's Supper.

Orth. What are your Thoughts now?

Phil. 'Tis as you say, and I am fix'd in that Point, and that you have fairly proved an Altar, from Scripture.

Orth. Did you ever receive the Communion in Our Church? or at least, Did you ever read over that Service?

Phil. Why that Question? —

Orth. Because 'tis the Duty of every one that is a Christian so to do, in Obedience to the Law of our Blessed Lord; Do this in Remembrance of Me.

Phil. That I have, and I thank God, with Comfort to my poor Soul.

Orth. I am glad to hear it; and God keep you in that good Christian Temper to do it frequently, for that is the Design of our Blessed Saviour; As oft as you eat this Bread, and drink this Cup, you shew forth the Lord's Death till He come, [to Judgment.]

Phil.

*Phil.* God reward you for your good Advice: But how does my Receiving the Blessed Elements, prove an *Altar*? That startles me, and puts me to a *Non-plus*.

*Orth.* Courage! — In the *Prayer* after our Lord's, in the *Communion-Service*, we beg of God, *To accept this our Sacrifice of Praise and Thanksgiving*, — Then, *We offer unto God, this our Selves, our Souls and Bodies, to be a reasonable, holy, and lively Sacrifice*, — *To offer unto thee any Sacrifice*. — Now 'tis plain to me, If there be a *Sacrifice*, there must be an *Altar*; and that is presumed in this *Prayer*; or else I know not what to make ont. Here at thy *Altar* we offer up, &c. (says the Learned *Comber*, on the *Common Prayer*) to which I refer you. I prithee *Phil.* desire Mr. *Bisset* to consult Bishop *Sparrow's* Collection of *Canons*, and then he'll be convinc'd, that in the *Injunctions*, &c. 'tis called an *Altar*, which is the next to be proved. The *Injunctions* of *Edward* the Sixth mention Two *Lights* on the *High Altar*; the *Rubrick* before the *Exhortation* to the *Holy Communion*, has these Words, upon the *Altar* cover'd. The *Priest*, mention'd in every place of the *Communion-Service*, supposes an *Altar*.  
 23. The *Priest* may go again to the *Altar*. The *Articles* of *Visitation*  
 24. of *Edw.* VI. mention Two *Lights* upon the *High Altar*. A  
 26. strong *Chest* fastned near to the *High Altar*, and in many more  
 29. places It is so styl'd: I hope Mr. *Bisset* will not brand the  
*Compass.* Reign of that Prince with *Popery*, since his Brother K. — t,  
*Enqu.* 11. in his Infamous Sermon calls him, "That Excellent Young  
 " *Josiah* (who was so great an Enemy to *Popery*, that he)  
 " would not dispense with his own Sister, to have Publick *Maß*  
 " in her own Family; but deny'd unto Tears all the Importu-  
 " nity, that labour'd to extort a Licence from him. But I  
 must hasten. In the next place, I am to prove, That the Antient Fathers did usually style the *Holy Table* by the Name of *Altar*.

*Phil.* Good Sir, be concise, for I begin to be weary.

*Orth.* I'll be as short as I can. A Friend of mine has made me a Collection of the Sayings of the Fathers upon this Account.

To begin with St. *Dionysius* the *Areopagite*, (if he was the Author of the Books *de Sacra Hierarchia*) he hath in one Chapter all those Names of *Priest*, *Altar*, *Sacrifice*; *ιερεὺς*, *θυσιαστήριον*, *ιεργειν*, in his Native Language; *Sacerdos*, *Sacrificium*, in the  
 Cap. 3. Trans-



Translation : The *Altar* being honour'd with the Attribute of Θεῶν, or *Divine* ; the *Sacrifice* with that of παναγιῶτα, or the *Most Pure, and Holy*. The Works of *Dionysius*, Mr. De Moulin doth acknowledge to be very profitable ; *Utilia, sana, & plena* Traſt. de Alt.  
*bonæ Frugis* ; but withal thinks they are of a later Date.

The next ſhall be *Ignatius*, the Famous Biſhop of *Smyrna* ; in his Epistle to the *Magneſians*, he calls the *Altar*, ὡς ἐνὶ τῷ θυσιαστήριῳ. Ye run all to the Temple of God, as one Altar : To the Philadelphians, ἐν θυσιαστίῳ παντὶ τῇ ἐκκλησίᾳ. One Altar in every Church : In his Epistle to the *Tarsensians*, θυσιαστήριον Θεοῦ. God's Altar. Laſt of all, for a *Sacrifice* ; the ſame *Ignatius* gives it for a Rule to thoſe of *Smyrna*, That 'tis not lawful for the Priest, (I hope the Word won't offend Mr. Biſſet) without the Notice of the Biſhop, ἢ τε βαπτίζεν, ἢ τε προσφέρειν, ἢ τε θυσίαν προσκομίζειν. Either to Baptize, or Offer, or Celebrate the Sacrifice. Lond. 1680. p. 34.

*Tertullian*, de *Oratione* ; Si ad Aram ſteteris, in that De *Pœnitentia*, he remembers us of thoſe, that did adgeniculari Aris Dei ; Standing before the Altar at ſome times, Kneeling before the Altar at other times. St. Origen has a whole Homily on Chap. 18. of *Numbers*, intituled, De *Primitiis offerendis*. In one place he has theſe words, Decet enim, & utile eſt, etiam Sacerdotibus Evangelii, offerri Primitias : Would you know the Reason of it ? Be cauſe, he ſaith, the Lord appointed, that They that preach the Goſpel, ſhould live of the Goſpel ; and they that miniſter at the Altar, ſhould live of the Altar ; alluding to that of St. Paul ; and there's another Text for *Altars*. And as it is a fit and worthy thing, that it ſhould be ſo ; ſo on the other ſide, it is unworthy and unfit, if not utterly impious, that he which honoureth GOD, and comes into his Church, and knoweth that the Priests do wait on the Altar, and labour in the Word and Miniſtry. Cap. 14. 1 Cor. 13.

St. *Cyprian* in his Epistle to *Epiſtetus* calls it *Altare Dei*, God's Altar ; only I cannot chuſe but tell you, that in the laſt Place cited, we have not found an Altar only, but there is Sacrifice, and a Priest to be found alſo. For there we have a Maxim, concerning thoſe who are promoted to the Priesthood, and in Actual Orders, that they ought only Altari, & Sacrificiis deſervire, to attend the Altar and Sacrifices ; and be devoted to their Prayers and Orizons to Almighty God.

*Phil.* I hope you have done with your Learned Lectures, I wonder who you think will puzzle themselves with *Greek* and *Latin*; I am sure Mr. *Bisset* will not, to answer you.

*Orth.* He may chuse then, (to use his own Expression) I please my self in exposing his gross Ignorance, and superlative Insolence to Men of Letters. In a word or two, I'll ease you of your Pain. St. *Gregory Nyssen* in one Breath calls it, *τράπεζα ἁγία, θυσιαστήριον ἄχραντον*, the *Holy Table*, the *Undefiled Altar*. *Altars of Stone*, τὸ θυσιαστήριον ὅτε λίθου ὄντι in this *Gregory Nyssen*; *Altars of Wood*, *Ligna altaris*, in St. *Austin*; both used with such Indifferency, that *Nyssen* calleth his Stone Altar by the Name of *τράπεζα*, or *Table*; and St. *Austin* calls his Wooden Table *Altare*, Altar. So that in all this Search into Antiquity, we find a general Consent in the Church of God, touching the Business now in hand; the Sacrament of the *Lord's Supper* being confess'd to be a *Sacrifice*; and the Minister therein, intituled by the Name of *Priest*; that on which the Priest did Consecrate, being as usually called by the Name of *Altar*, as by that of *Table*. Now what think you of Mr. *Bisset's* Assertion, and gross Ignorance?

Serm. 48.

*Phil.* I think you have drove him out of the Field, and have firmly fix'd me in the First Point. Proceed we to Mr. *Bisset's* Second Mark of *Churchmembership*; and that is, to make a profound *Reverence* or *Congé* to, or towards the *Altar*; which by the way, is far more Reasonable in the Church of *Rome*, for they have something to plead in its Defence, viz. They have their *God* before them in the *Pix*, as a present Object of their Devotion.

*Orth.* What the Members of the Church of *Rome* do, is nothing to us; and he ought to know so. The most Learned and Judicious of his Acquaintance tell him, 'tis a *Laudable Custom*, which might have satisfied him. But some People's way is, to pay no more *Respect* to *GOD'S* House, than to a *Tavern* or *Coffe-House*. In *Bowing* towards the *Altar*, we Worship *GOD*, not It, nor the Bread on it. And this was the Determination of the late Learned *Regius-Professor* of *Cambridge*, when I was there; and when this Chicken of an Author was in the Egg-shell. *Non Adoramus Altare, sed Deum coram Altari*; We Worship not the Altar, but God before it. As to *Bread-Worship*, there's nothing of it in our Church, as being expressly forbidden  
by



by the last *Rubrick* in the *Communion-Service* ; to which I refer our Author, if he knows where to find it : And so I dismiss his Second *Mark*.

*Phil. III.* To turn our Faces towards the *East*, when we repeat the *Creed*, ( and many, when they perform other Parts of their Devotion ) for which the only *Precedents* I can meet with, are those *XXV. Men*, whom the Prophet *Ezekiel* caught, ( and I think he does not much commend them for it ) *With their Backs towards the Temple of the Lord, and their Faces towards the East* ; but they had some good Reason, for they were Worshipping the *Sun*. Ezek. 8. 16.

*Orth.* Thats a most Inviduous and Black *Innuendo* on those Christians, that in their Devotions turn towards the *East*, as if they were Idolaters, and they ought to resent it : He's a Man of *Precedents* indeed, of wonderful and deep *Knowledge*, of vast *Reading* ; and yet not at all to the Purpose. But I'll endeavour to Inform him, if his Head is cool ; or else you had as good talk to the Gentlemen of *Bethleh'm*. In turning towards the *East*, we acknowledge our Blessed Lord, who is twice called so by the Prophet *Zechariah*, *Behold the Man, whose Name is the EAST. I will bring forth my Servant, the EAST.* The Current of Criticks and Commentators expound it of our Blessed Lord ; and 'tis the Opinion of Learned Men, that he will come from that Point to Judge the World. I shall give you a Taste of one Author, a Man of Depth, and Profound Learning ; 'tis the *Oxford Gregory*, in his Treatise of the *East*, *Oriens Nomen ejus* ; in whom there is as great Disproportion, for Learning and Wisdom, as a Feather in Weight is to a Mill-stone, or the Wren to an Elephant : Grego. Notes. 86. Cap. 3. 8. Cap. 6. 12.

*Sic Parvis componere Magna solebam.*

*Virg.*

“ If our Saviour, *says he*, Ascended into Heaven by the Eastern  
“ Parts, we need not doubt, but that he will return by the  
“ same Way, he went. The Angels intimate as much. I met  
“ with an Author which testified, that He himself said, that  
“ He wou'd. Further, *saieth the Author*, we are to turn our  
“ Faces towards the *East*, ( in time of Prayer ) because that is  
“ the Coast, concerning which, the *Christ*, unto whom be  
“ Glory, said, that he wou'd appear from thence at his Second  
“ Coming. And thus shall he come, ( *says St. Damascen* ) again

Damasc. " in the like manner as he was seen to go up , answerable to  
 Matth. 24. " what he himself said ; *For as the Light cometh out of the East,*  
 27. *and shineth even to the West, so shall also the coming of the Son of*  
*Man be.* " We Worship him therefore towards the East, ex-  
 " pecting him from thence. And this, *says he,* is by Unwritten  
 " Tradition from the Apostles. When you Pray, *says a Canon*  
 Cod. Can. *of the Arabick Code,* turn your selves towards the East ; for so  
 Arab. Mss. the words of our Lord import, who foretold, that his Return  
 from Heaven at the Latter Day, should be like the Lightning,  
 which glittering from the East, flasheth into the West. His  
 meaning is, that we should expect his Coming from the East.  
 Our Forefathers lived and died in this Hope. Let us ( so the  
 Lib. Hist. Priest used to say upon the *Wake-Days* ) think, that Christ died  
 in Ded. in the East, and therefore let us Pray busily into the East, that  
 Eccl. we may be of the Number that he died for. Also let us think,  
 that he shall come out of the East to the Doom. Wherefore  
 let us pray heartily to him and busily, that we may have Grace  
 of Contrition in our Hearts of our Mis deeds, with Shrift and  
 Satisfaction ; that we may stand that Day on the Right Hand  
 of our Lord Jesus Christ. Once more, We pray, *says an Antient*  
 Com. Ar. *Profession of the Eastern Church,* towards the East, for that our  
 Mss. in Lord when he ascended into Heaven, went up that way, and  
 Penta. there sitteth in the Heaven of Heavens, above the East ; ac-  
 cording to that of *David* the Prophet in his *Psalter* ; *Praise the*  
*Lord, who sitteth upon the Heaven of Heavens, in the East.* And  
 in very deed we make no doubt, but that our Lord the Christ,  
 as respecting his Humane Nature, hath his Seat in the Eastern  
 part of the Heaven of Heavens, and sitteth with his Face turn'd  
 towards this World. To Pray therefore, or Worship towards  
 the East, is to Pray and Worship towards our Saviour. I have  
 done with Mr. Bisset's Third *Mark of Church-Membership*, and  
 hope, have convinc'd him ( if he's capable of Conviction ) of  
 our Turning towards the *East in Prayer.*

Serm. 48. *Phil.* I must needs own my Ignorance , ( as I hope Mr. Bisset  
 will ) and I heartily thank you for your Pains : But I hasten  
 to the Fourth *Mark of Church-Membership*, which is this ; upon  
 Pain of *Phanaticism*, to call the Christian Sabbath by no other  
 but the Old Heathenish Name of *Sunday*, and accordingly to  
 make as Heathenish an Use of it ; to scruple no Visits, Jour-  
 neys, Diversions, &c.



*Orth.* I protest, *Phil.* this Sermonizer is a meer *Protens*; sometimes he's tight for the good Old Cause of Presbytery, sometimes for the Church; and now he's turning Quaker: I wish his Brains were once more settled. And this puts me in mind of a Story of a Prelate in *Scotland*, whose Chaplain had a Worm in his Head, or like our Orator, was downright craz'd; he comes one Day to my Lord, and begs of him to settle him; to which the Bishop replies, *The Lord settle thee, for 'tis not in my power*: So say I, the Lord settle the Brains of this poor Scribler, ('tis the Work of Providence) for I am sure, that he's not right in his Head. The old Name *Sunday*, because of its heathenish Extraction, sticks in his Stomach, and he cannot away with it. Why not, as well as the rest of the Days? for they all come from the same Original. I would feign know, who will be offended with him for calling it the *Christian Sabbath*, or the *Lord's Day*. But 'tis strange, that he that is so stiff for a Toleration, should not give it to his Neighbours. Some Men are not satisfied, full nor fasting. I shall never quarrel at any one for the Name; let every one abound in his own sense; his *Westminster* Vocabulary calls it *Dies Dominicus*, which I think is the *Lord's Day*. But he's an Enemy to Visits, Journies, Diversions, &c. on that Day, and so am I too: But God forbid that we should strain up the *Lord's Day* to a *Jewish Sabbath*, as we know who do, and as the *Puritans* of old did, as I was taught by my Mother many Years ago:

*There was a Puritan's Cat sat watching for her Prey,  
And in the House did catch a Mouse upon the Sabbath-Day.*

*The Master being angry at such a Deed Prophane, &c.* for which poor *Grimalkin* was soundly flogg'd: Or, like the *Puritan* Coach-man, who deny'd Oats and Hay to his Master's Horses on that Day, for which he was deservedly cashier'd. These were *Sabbatarians* in the strictest sense, meer *Jews*, or worse, (if worse can be) too gross to be confuted; and our Author says, A *Sabbatarian* is the rankest *Fanatick*. He's for none of these, I hope, tho' he knows his Predecessor's wou'd stumble at small Points, like their Ancestors the *Pharisees*, and swallow Camels, stick at innocent Diversions, but presumptuously fight their lawful Sovereign in the open Field on the *Lord's Day*, and then prophanely and blasphemously call it the *Lord's Battel*, as  
Edge.

*Edge-bill* Fight ( if I am not mistaken ) was on that Day. His Story of the Consult in the Tavern on the *Lord's Day*, I'll pass by, as extravagant ; if true, I shall leave them to the Law. I shall only say, that it was a great Omission in his Pious Reformers, not to bring them to condign Punishment. But the Children of Light may strain a Point without Notice taken, tho' the Men of the World are so strictly watch'd, as is apparent from that foul-mouth'd Slanderer, that Weekly Sower of Sedition, the *Observer*, who was lately seiz'd in a Tavern in time of *Divine Service*, and paid the Mulet. The Story's too true to be out-fac'd ; but I shall leave that Sink of Lewdness, and proceed to somewhat else.

*Serm. 49.* *Phil.* " I pray do : — What say you next, to those that vilifie the Pious Memory of King *William*, who was the best Prince since the Conquest ; and he defies Malice itself to

" to prove an Encroachment on the Church against him.  
*Orth.* I Answer ; 'Tis dishonourable to rake into the Ashes of the Dead : And honest *Cowley* somewhere says ;

*'Tis wicked with insulting Feet to tread  
Upon the Monuments of the Dead.*

He's gone to his Place ; and 'twill be an Affront to Her present Majesty (whom God long preserve) to speak harshly of so near a Relation. But to say, He was the best Prince ( as his Brother *Calamy* has it ) since the Conquest, is an insolent Affront to the Queen, and Her Royal Grandfather, and to the immortal *Elizabeth*. 'Tis as false a Calumny as he's a true Churchman ; and to say, that Malice itself can't fix an Encroachment on the Church against him, is a whisker. The poor Episcopal Church of *Scotland* will be ( I am afraid ) a standing Monument of the Falshood of his Assertion. And what Alterations in our establish'd Church were design'd in the late Reign, I shall leave him to consult that excellent Tract, *The Wolf*

*Abridg.*

40, 41, 42,

43, &c.

*Serm. 49.*

*Phil.* That's a Tickler indeed, viz. to drink the Church's Health ; Mr. *Bisset* says, he knows not whether it be a civil, or a sacred Test, yet he thinks it a sacred, because we are uncovered at it : And whether it requires constant, or but Occasional Communion, he leaves to the Learned. And all this stir is for drinking the Church's Health.

*Orth.*



*Orth.* Oh ! there's a notable Story depends on't.

*Phil.* Prithee, what's that ?

*Orth.* You shall have it as I was told it by a Friend, who had it from one that heard it, and I would not for any thing that the Story should be sullied by passing thro' my Hands. 'Twas thus : Not long after the Election of Sir *John Parsons* to the Chair, the Gentlemen of *St. Catherine's* (especially those of the Church-Interest) to congratulate Sir *John* upon his Advancement to so high and honourable a Trust, as Lord Mayor of *London*, agreed among themselves to give him a Treat in *St. Catherine's*; The Lord *F—m*, Dr. *L—ke*, and many Persons of Worth were invited, and accordingly came; and, because they wou'd not leave out our *Puritan Minister*, (I dare not call him Brother, it would be an Affront to his Holiness) he was desired to partake of the Entertainment: After the splendid Dinner was over, Her Majesty's Health (as 'tis customary at such Festivals) went briskly round, I wonder how our Minister digested it: In the next place, Sir *John* (I suppose) began the Church's Health, according to the usual way of speaking; and when it came to our scrupulous Minister, he drank the Glass, but pass'd over the Health with the profoundest Silence: Upon which, Sir *John* refresh'd his Memory, (thinking it was Forgetfulness, and the effect of a shallow Brain); then, with some grumbling, he thus express'd himself, His Conscience was so tender, that he durst not comply; (and by the way, some Mens Consciences are like a Tortoise, so tender on one side, that every little thing offends; but so hard and callous on the other, that nothing can injure it: I doubt not, but a Health to the pious Memory of the Parliament of 41, or to *St. Stephen College*, or to the Sovereign Lord the People, wou'd have pass'd off smoothly): Your Reason Sir, reply'd Sir — 'Tis a spiritual Health (quoth the Minister); and I may as lawfully drink a Health to Jesus Christ (Oh monstrous)! as to the Church. Upon which ensued some rough words; the honest part of that Society broke up, and retired to another Apartment, and poor *Bisset* was left almost alone, full of Shame and Confusion of Face.

*Phil.* Is this the business? and, was this the Sum-total of the Matter that made such a Noise in the Town? I wonder that Mr. *Bisset* should so forget himself, as to forfeit his Prudence in  
such

such a trifling Concern. Surely, he has some Reason for it.

*Orth.* There's no doubt on't; he designs to be another *Paul Diack*, (but he's in Limbo, I wish I could say the same of the other) and to head his *Hussars* against the Establish'd Church, which, I hope, he'll ne'er be in a capacity to accomplish. If this Narration does not prove him Lunatick, or worse, I am much mistaken, and shall never expect to find a Mad-man, tho' I should carefully examin every Cell in *Bethlehem*. *Phil.* You are a Man of Letters; turn over our *Stillingsfleet's Fanaticism* of the Church of *Rome*: Read *Raviliac Redivivus* and the *Countermine*, and if you can shew me a *Francis*, a *Dominick*, a *Weir*, an *Hutchinson*, more Wild, Enthusiastick and Hare brain'd, than your Minister of *St. Catherine's*, I shall yield the Cause; he's a Man for Vision and Revelation.

*Phil.* I can ne'er believe it; that can't be expected, now the Canon of Scripture is shut up.

*Orth.* After some Prophaneness (which too much adorns his *Farrago*) upon the *Canticles* and *St. Paul*, he has these Words;  
*Serm. 49.* "When I know the Mind of Christ farther about it, I shall  
 "readily alter my Mind: Then follows a *Burlesque* on Holy *Anna* for her daily frequenting the Hours of Prayer in the Temple, but my Modesty will not let me repeat it. Now I was so silly as to think, that Christ had fully declared his Will in the New Testament; but this Whim of a Minister is to be wrap'd up with *St. Paul* into the Third Heaven, or else, I am sure, he cannot further know the Mind of Christ.

*Phil.* I pity the Poor Man with all my Soul; over-much Study has heated his Brain, which has put him into such a Disorder; and I must think with you, that he's *mente Captus*, downright Mad, or else sure, he would not have publish'd this Sermon contrary to the Judgment and friendly Admonition of the Society.

*Orth.* How does that appear? —

*Phil.* Here's the Advertisement; "Whereas the Reverend  
 "Incumbent of *St. Mary le Bow*, (whom I honour for his  
 "Worth) has desired an Advertisement to be publish'd; (this  
 "Sermon was preach'd to the great Offence of the Minister of  
 "the Parish, and some of the Hearers, and is now publish'd  
 "contrary to their Judgment and friendly Admonition): I  
 "also desire the said Incumbent to prove any Falshood either  
 "in Doctrine or Fact, and I shall readily retract it. *Orth.*



*Orth.* He's mad sure enough, and has been so for many Years ; one of his Contemporaries and Fellow-Collegiates assured me he was so in the College ; and another Person told me, that he had the same Malady, when he was Chaplain to a Noble Lord ; 'tis a pretty Story, but I'll pass it by. E. C.

*Phil.* Well, Sir ; it wou'd grieve a Man to the Heart, to see, how unkind the World is to Mr. *Bisset*, I am afraid (to tell you the truth, *inter Nos*) that 'twill be the Death of him ; and then how great to the World will the Loss be ; hear how he bemoans himself ; ' It has been, *says he*, my hard Lot to be misrepresented of late to some of our Ecclesiastical Governours, upon the Sixth Article, *The Church's Health*, (tho' with very false and unfair Aggravations) as a Back-Friend, or a Sly Enemy to the Church, (tho' no'ne that know me, will lay Craft or Dissembling to my Charge) whereas I think my self a better Friend to it, than my Accusers : I have done it some little Service, I have brought some to have a better Opinion of it, and I think I ne'er brought any Scandal upon it. I never was charg'd, in above Twelve Years, with any the least Contempt, or Failure of Duty ; I never got one Penny by't, (and I am persuaded never shall) nor indeed by any Party whatsoever. But I wash an *Ethiop* ; for it will be be replied, *Out of thine own Mouth we will judge thee*. This tedious Canting Harangue, is as sure a Sign of a *Phanatick*, as the Lord was with Bishop Gardiner, *Symbolum Hæreticorum*, the Mark of an Heretick. Ser. 51.

*Orth.* 'Tis certain, that Mr. *Bisset* is a Man of Art and Contrivance ; he has (as the Mariners say) stowed (in a little room) his little Vessel, full to the Gunnel ; Heap upon Heap, (like another *Sampson*) with the Jaw-Bone of an Ass, has he slain his Adversaries ; tho' I must take it in pieces, and unravel the whole.

*Phil.* Try your Skill, and make the most of it ; I believe (with the Ass and the Thistle) it will prick your Chops.

*Orth.* I thank you, Sir, for your good Caution ; tho' it was as full as the *Trojan Horse*, and as large too ; tho' it has as many Thorns, as the *Hedg-Hog Bristles*, I'll manage them with so much Prudence, that they shall not offend me.

*Phil.* Self-conceit, and Pride of your own Managery and Skill, may prove dangerous Shelves and Rocks, upon which

H

you

you may split, and bring utter Ruine upon your own Head. Take care, I say, for many have run aground, ( and could never get off ) and have come to Ruine.

*Felix quem faciunt Aliena Pericula cautum.*

Other Men's Harms, ought to make you cautious.

*Orth.* Your Advice would be well given to Mr. Bisset; I am sure he has greater Occasions for it: But you are always full of Interruption; and I am apt to think, that I may lose the Scent of Sweet Mr. Bisset; but I'll prevent your Design, and fall on, without more ado. First he says, that he's mis-represented to my Lords the Bishops, upon the Church's Health: I believe not, and he ought to tell us, what those very false and unfair Aggravations were; 'tis a fly *Innuendo* on the Prime City-Magistrate, you may guess whom I mean; he's a Man of Honour, and true Principle; I wish I could say so of the other, whom I am sure (to use his own Words) is a Back-Friend, and and a fly Enemy ( if he can be so cunning ) to the Church, I mean that Church by Law establish'd, as it is distinguish'd from *Rome, Munster, or Geneva*. None, he says, can lay Craft or Dissembling to his Charge: As to Craft, I believe 'tis true; for I believe he's no more a Conjuror than the *Holy Maid* of *Kent*, ( who pretended to Visions and Revelations ) in the Reign of *K. Henry VIII.* the Story is in *Baker's Chronicle*, to which I refer you. As to Dissimulation; that is utterly false, for he pretends to be of our Church, and is not; they are not all *Israel*, that are of *Israel*: Every one that wears the *Canonical Habit*, is not a *True Church-Man*; such as *Buckinghamshire-Mason*, the *London-K-t*, &c. But he has been a greater Friend to it, than his Accusers; there's a *restat Probandum*, and Mr. Bisset's bare Word will not pass for true *Sterling*, at this time of the day; for which he must thank himself, if by his *fooling* and somewhat worse, he has lost his *Reputation* amongst Honest Men. I have done it some little Service; little indeed, and I heartily wish I could say so; but I am afraid 'tis over the left shoulder, as we sometimes say; and ( to use his own Words ) I believe he has brought a very great Scandal upon it. I have brought some to have a better Opinion of the Church. You fight in the dark, you ought to name them, that we may know them, and then we shall pass Judgment on them. I never was charged in Twelve Years time,

*with*



*with any Contempt, or Failure of Duty, (I suppose he means at St. Catherines;) that's more than I know, the People of the Place are his best Judges. I never got one Penny by the Church; that's a loud, what shall I call it? But that's answered in the foregoing Discourse; and he's persuaded, He never shall; God grant it may be so. I wash an Ethiop, and I am afraid, I shall receive the same Reward for my Pains, in Reforming our Reformer: But my Comfort is, my Design is good and laudable, and my reward is laid up for me in the other World; and I thank God, I am above the Censures of this: for it will be replied, Out of thine own Mouth will we judge thee: That is true; for I have from his Sermon more than abundantly proved him to be a Bastard, and not a Son (to use St. Paul's words) of our Church. And in the last place, our Author confesseth, that His tedious canting Harangue (that's right) is a sure Sign of a Phanatick; and Gardiner's Symbolum Hæreticorum must shift for itself, for I have nothing to say to't.*

*Phil.* Nor I, — I hope, you have done. — But one word in your Ear: Methinks you have too much Levity in your Discourse; you ought to consider, whom you Write against He's a Divine of your own Church, and a little more Seriousness wou'd not have been amiss.

*Orth.* Well *Phil.* thou art the perfectest Banterer in the Universe; thou art a Rare Spark, and the World can scarce Fellow thee. Thou raisest the very Objection against me, that is thrown into Mr. Bisset's Dish. For read what he says.

*Phil.* Reads. — 'I may seem perhaps to some not serious  
' enough, or rather light or jocular, and that the whole is more Serm. 51.  
' like a Satyr, than a Sermon; but I take the Text, *Answer a* Prov. 26.5.  
' *Fool according to his Folly, lest he be Wise in his own conceit;* to be  
' more than a Counsel, even an express Command; and I  
' have the Example of *Elijah*, who mock'd them, and said, *For* 1 Kings,  
' *he's a God; either he is talking, or he is pursuing, or in a journey,* 18. 27.  
' *or peradventure he sleepeth, and must be awaked.* — If we fight  
' not such Antagonists with their own Weapons, there is no  
' end; for Scoffing and Bantering is the whole of the Argu-  
' ment; and if we offer them any thing serious, they have a  
' speedy Reply to turn all into Burlesque; tho' if we would  
' use the greatest Gravity, the Subject will not bear it; and to  
' be serious about a Trifling Impertinence, is not only absurd,  
' but almost impossible.

Pref. 1.

*Orth.* I'll tell thee, *Phil.* how I'll manage thy Author; I'll do as I did before; I'll unravel my Spark, and turn his own Cannon upon him. I confess, I have sometimes been Jocular, because your Author was always in my Eye; he has drawn his own Picture, and I only wrote after the Copy; and if the whole is more like a Satyr than a Sermon, he must thank himself; for I took as much delight to imitate him, as ever he did the Admirable Mr. Norris; I have traced him in all his Subterraneous Streams, up to the Fountain-Head; and in Compliance to his Worship, I have followed the great Solomon's Advice, and answered a Fool according to his Folly, lest otherwise he should be wise in his own conceit. Mr. Confidence pretends to follow the Example of *Elijah*, and compares himself to that great Prophet:

Virgil.

*Sic Parvis componere Magna solebat.*

Serm. 52.

So the Toad (a venomous Creature) in the Fable, thought her self as big as an Ox, and it prov'd her Ruin. His Adversaries, especially the Members of the establish'd Church, do owe him thanks for putting them into the Rank of Idolaters, if the case of *Elijah* be at all to his purpose; but his Brains crow: He need not fear, that his Adversaries will cut themselves; and if they use Knives and Lances, 'tis only to anatomize his Carcass; and if they Scoff and Banter, 'tis he only that taught them to use those Weapons; and they think with him, that if they should use Gravity, their Subject will not bear it; and to be serious with such a trifling Impertinence, is not only absurd, but almost impossible.

Ser. 52.

*Phil.* But he's resolv'd to be serious at last: 'Tis said, 'that your Work (speaking to the Reformers or Amenders) seems at a stand; nay, some give out (but, I hope, they'll be found Liars) that there is little or nothing done now-a-days, but hearing Reformation-Sermons: That there is a visible Abatement of Success, cannot be denied, unless we will give all our Senses the Lie; and if my Ears and Eyes are my own, things are not right.

*Orth.* I say so too; therefore throw down these Societies of Reformation, and restore to the Church her Right and just Privileges, and leave the Event to God; and, I hope, the time may come, that Things and Persons may mend, and be once more right. But in the preceding Discourse I have hinted at this



this already, and shall at present dismiss it without any more words.

*Phil.* The two Ends of the Town were always very loose, *Serm. 52.* and I am afraid always will be.

*Orth.* That Players, Soldiers, and Foot men, at St. James's, should be so loose and debauch'd, is not to be admir'd by our Author; but that Sea-men at the other End of the Town, especially those of St. Catherine's under his Care, should be so, may pass for a Wonder! 'Tis strange, I confess, that they should withstand the Sweetness, the Argument, the Oratory of this mighty Preacher! E'en let them go for a company of Doltheads, and Persons past Conviction, that can withstand the powerful Motives of Persuasion from so great a Man.

*Phil.* But he gives you a rare hint of the approach of the future Judgment, ( I have often told you, he's a Man of Penetration ); ' for when Soldiers, Sea-men, Foot-men and Players, begin to reform, I shall be apt to conclude, the World's ' near an end. *Serm. 52.*

*Orth.* I thought the Calling of the *Jews* and the Fall of *Anti-Christ*, had been fore-runners of that Day; but when-ever that comes to pass, ( as I hope 'tis not far off ) it will be time for our Preacher of thinking to make up his Accounts, to be ready ( as well as Sea-men, Soldiers and Players ) against that Great Day.

*Phil.* Did you observe that Strain of a Complement to the Queen? ' As to Her Majesty, 'tis plain, She has done Her ' Part; She has sent forth Precept upon Precept, Proclamation upon Proclamation, and strictly charg'd them to be executed with Vigour. *Serm. 53.*

*Orth.* I tell thee, *Phil.* 'Tis all *Hocus* and *Cheat*; he loves the Queen! such Thoughts shall ne'er enter my Scull, ( which I think, is not thicker than other folk's ); I prithee, cast thy Eyes a few Lines backwards, I dare not look up to the Higher Powers: In the Name of God, who does he mean, if not Her Majesty? King *Amaziah* has taught me better Manners; ( I am glad to hear he has any ); *Art thou made of the King's Council? Forbear; Why shouldst thou be smitten.* And another *Amaziah* has back'd it with a like Advice: *O thou Seer, flee unto the Land of Judah, and eat Bread; which I take to be bold and insolent Affronts to Her Sacred Majesty, and not to be parallel'd* *2 Chron. 25. 16. Hos. 7. 12.*

parallel'd but by an impudent *Observator*. 'Tis dangerous meddling with those above us. What does he mean, and who?

*Phil.* I'll not burn my Fingers, take my word for it; let him make Answer, when by Authority call'd to't. But, did you mind how he had drawn the Picture of the *French King*? You see, he has the Courage of Mr. *Brousson*, that glorious Martyr; he calls him *the Image of Satan, the King over all the Children of Pride, — the Prince of Bullies, — Hector le Grand*, who is both a Coward, Cruel, and what not!

*Orth.* He has lick'd up the Drivel of his Fast-Friend; you know whom I mean, who has treated that Monarch in one of his Satyrs (not Sermons) at such a vile Rate, as is not (be they what they will) to be given to Crowned Heads; such Language is not fit for Fish-Women or Porters; much less does it become those, that stile themselves Ministers of the meek and humble Jesus. And was not *Tyburn* in our Author's Eye, Her present Majesty must expect a Cast of his Office.

*Phil.* Did you ever see or hear of a *Cannibal*, a Man-eater, one of a monstrous Nature, fierce and Ravenous?

*Orth.* Why such a Question? Truly, I never did; it wou'd be a rare sight: Some People say, they live somewhere in *Asia*, or *America*, or the Lord knows where!

*Phil.* You ramble and rave; those I mean, are in *Europe*, nay in *England*, in the midst of our Bowels.

*Orth.* Your wonderful News makes me start, and surprizes me! In the Name of Goodness, how shall I know them if I see them.

*Phil.* Follow Mr. *Bisset's* Directions, and he'll give a full sight of them; he has given 'em such a Description, and such Marks and Criterions, that you cannot miss 'em: As observe him; 'There are many among us, who wou'd sell their Prince, their Country, their Church, their Souls, (those they'd sell for Six pence, for they don't believe they have any) to bring the *French King's* Iron-Yoke upon our Necks, if it were but to be no more plagu'd with Reformation.

*Orth.* Why, truly I never saw such a Man; but perhaps Mr. *Bisset's* true Protestant Opticks are better than mine: But I'll tell you what I have heard and read of some that sold and bought their Sovereign, brought him to the Block, laid Church and State in Ashes, &c.

*Phil.* Perhaps, Sir, our Orator means them.

*Orth.*



**Orth.** Upon my Conscience, I think not ; These Soldiers of Fortune, or what shall I call them? are to bring in the *French King*, and fall down and worship the Golden Image. — But why should they venture their Necks (for Souls they have not) upon such an Undertaking, that will prove the ruin of their own Country. Ser. 55.

**Phil.** The only Reasons Mr. *Bisset* mentions, are a Glass of Claret and a *French Miss*. Claret will then be cheap, *French* Serm. 55. Whores will abound.

**Orth.** Mighty Reasons indeed for Men of Thought, to venture their All, and the Safety of their Posterity, for such Trifles as Whores and Claret : I'm tir'd with such Stuff ; away with it.

**Phil.** I pray, let me ask you a Question ; Are the *French Papists* *Christians* ? I'll assure you, that I am told, that they are such gross Idolaters as to fall down and worship the Image of the *French King* : They exceed the very Heathen *Romans*, and out-do their *Apotheosis* ; they can't be content with their Adoration of *Saints* departed, and their worshipping of *Angels*, but they are so sottish as to worship the Statue of their *living Monarch*.

**Orth.** I cannot persuade my self to believe such an absurd, ridiculous, and prophane Practice ; it equals, nay, exceeds the Mandate of *Nebuchadnezzar*, who commanded his Image to be erected in the Plains of *Dura*, in the Province of *Babylon*, in order to be ador'd. They lived in the Times of Ignorance, having no other Light than that of Nature, and that corrupted too : These have the Rules of the Gospel to direct, tho', I confess, they have abused it with their Glosses and vain Traditions ; yet I cannot persuade my self, they are so vile and so highly superstitious, as to worship and adore such a Statue. Dan. 3.

**Phil.** Nay, I can't help it, if you are so backward and hard of belief : Will you take Mr. *Bisset's* word for it ?

**Orth.** What does he say ? Let me hear : —

**Phil.** Reads : — ' A Gentleman shewed me, not long since, an Inscription taken off his Statue at *Arles*, which is as rank Serm. 55.  
' Blasphemy, as ever *Nebuchadnezzar* or *Nero* were guilty of ;  
' *Imperatoriae Ludovici XIV. Majestati, Iconium, hoc Simulachrum, quasi*  
' *presens Numen suspiceret, Civitas Arelatensis Senatus consulto publicè*  
' *coli jussit* ; which Mr. *Bisset* thus Translates, ( tho' he confesses, not exactly ), To the Imperial Majesty of *Lewis* the  
' 14th, the City of *Arles*, by a Decree, has commanded this  
' Statue,

‘Statue, bearing his Resemblance, as if they look’d up to a present Deity, to be publickly Worship’d.

*Orth.* But I must ask some Questions, before I can give full Credit to it. I must know who that Gentleman is, and whether he be a Man of Honour and Reputation; next I must be resolv’d, whether *publicè Coli jussit*, has a Relation to the Divine Worship; *Cultus* is not always to be taken in a Religious Sense, but sometimes it terminates in, and signifies Civil Respect, and why not here? I am sure, in our *Office of Matrimony* ’tis so taken: the Man says, *With my Body I thee Worship*: Now no Man can be so mad, as to think our Church commands Divine Worship to the Woman: ’twou’d be horrid Blasphemy, and the rankest Idolatry. By those words is only meant Honour, assign’d to the Wife by God’s Law, (says *Cember* on the place) giving Honour to the Wife. I wou’d have you consult the Place, and you’ll meet with the Opinions of the Profound *Hooker*, and the Learned *Selden*. I take the whole Inscription (if there be any such thing) to be only fulsome Flattery, a Vice the *French* are much addicted to; I wish it has not cross’d the Water: I believe I cou’d match it in our own Country. I remember, I saw once in *Chelsey-College* an Inscription, relating the Victories of the late King in as high a Strain, as that of *Arles*, but upon the Patch’d-up Peace of *Reswick*, at the Instigation of Count *Tallard*, (who was so highly offended at it, as to threaten to tell his Master) it was removed: I am sorry the Words do not occur to my present Thoughts, and be assured I will retrieve it, if I can. I read once a Sermon, Preach’d by A. B. T-----n, upon a Day of Thanks-giving for K. W’s Victories; speaking of the *French King’s* raising the Art of War to a very *ακμῇ*, to the highest Perfection; at last, he makes him truckle to Victorious *William*, in these Words, *Behold a greater than he, is here.*—That’s a Flight with a Witness, and smells strong of--

*Pref.* But now I am come to my Journey’s End, and have performed the Task you set me; I have considered every thing material in Mr. *Bisset’s* Sermon, and have given it its just Weight, and full Answer: I would desire you to apply your self to him; advise him to Recant, to consider from whence he is fallen, from a *Pure National Church*, into a *Dangerous Schism*; pray desire him to read the Homily, of the *Dangerousness of Falling from GOD*, &c. I wou’d have him seek for Direction of the only Wise God, that he wou’d be pleas’d once more to receive him into Favour, which God will do upon true and sincere Repentance. And now I return you Thanks for your Pains and Trouble. If Mr. *Bisset* falls in my Way, I shall make it my Business to ply him with such Arguments, as shall occur, to convince him of his Folly and Madness, of his Scandalous Sin, in rending the Church of God, and dividing the Garment of our Blessed Lord, &c.

*Phil.* ’Twill be an acceptable Piece of Service to the Soul of the Author; you’ll shew your self a Christian, in giving what Assistance you can, in making him sensible of his own Case, that he may make Restitution to GOD, and his Church.

*Orth.* Nothing shall be wanting on my Part; I’ll do my utmost.

*Phil.* You shall have my Prayers, for Success; and may you be Victorious. In the mean time, I commit you to God’s Care and Protection, and so Adieu. *Orth.* God be with you. F I N I S.



# Postscript.

June 24. 1704.

AS the last Sheet was printing off, I received *more Plain English*, a Brat of the same Parent; and am more convinc'd than ever, that our Superiours lie under a necessity to shew their Authority, and to exert their Power upon this Piece of Insolence, a mere spiritual Bravo, who dares the Fathers of our Church (I don't mean those that ne'er were Sons) to their very Beards: But *Bisset* is at last suspended, (I hope it won't stop there); and, says he, if they will further wrest my Benefice from me, I shall not tug hard ----: But our Superiours will in time ease him of it, for he's very desirous (and cares not how light) to pass through the World: But the *Modus* of his Suspension is comical, as he has worded it, and I believe it will be entertaining to relate it in his own words; "A Young Gentleman (says he) (who it seems  
 " has the Power of Church-Censures, and the Rule  
 I " of

*Pref. to  
more Plain  
English.*

*Preface.*

“ of the Ministry ; Commissary, or Official, or Chan-  
 cellour, they call him, some Foreign Term that  
 “ I never met with from *Genesis* to *Revelations* )  
 “ was pleased to suspend me ; and for the greater  
 “ Solemnity, in Open Court, to declare me suspend-  
 “ ed ; the more publick, so much the better. And  
 much more tends to the Honour of his Reverend  
*Diocesan*. He that slew the *Leviathan*, (as 'tis in  
 the *Preface*) made no Bones of our pert *Reformer* ;  
 (for Wit, he says, he dares not pretend to). That's  
 true indeed, *Sic magna est veritas, & prevalebit* :  
 And had our Scribler gone off the Stage unpunish'd,  
 Church and State in a little time wou'd have be-  
 come the Ridicule of every Sophistical *Enthusiast*.  
 The preceding *Dialogue* is a true Description of our  
 Author, and shews of what Spirit he is : Those  
 that are mere *Infidels* in this Point, let them read  
 more *Plain English*, and they may (I dare say will)  
 be convinced of the Truth of what I say. If the  
*Plain Dealer*, or the *Commissary*, or the *Bishop*, or ---  
 cannot cure the Author, it must be confess'd, that  
*Midsommer-Moon* is too strong for them all.

But however, if the World will vouchsafe a favou-  
 rable Reception of the preceding *Dialogue*, it may be  
 an encouragement to the Author of *Plain Dealing*,  
 to enter the List once more, and thorowly exa-  
 mine more *Plain English*, both *Preface* and *Sermon*,  
 with Mr. *Stubs* and Mr. *Sacheveril's* leave : But it  
 nothing will down but *Schism* and *Rebellion*, and pure  
*Billingsgate*, he will not think himself obliged to spend  
 his Time and Labour to no purpose ; and he will  
 be of the Opinion of one of his worthy Friends, that  
 there is somewhat amiss in our Constitution ; not to  
 correct



correct those, whose very Souls are so vitiated ; that nothing shall please such, but Pamphlets of *Debauchery, Lewdness, Schism and Rebellion*.

A *De Foe*, a *Bisset*, a *Calamy*, shall be received with Applause, when Men of Honesty and Virtue shall be hiss'd and slighted : But it is to be hoped, that there are many thousands of Religious Souls that have not bowed to the *Baal of Schism* ; God encrease their number. And, I hope, the time is come, that God will take off the Scales, and will open their Eyes, and turn them from Darkness to Light, and from the Power of Satan to God, that they may receive Forgiveness of their Sins, (of *Schism, Atheism and Prophaneness*) and Inheritance among them which are sanctified by Faith.

Such a Scene wou'd be glorious indeed, and such a Turn of Affairs wou'd be of vast Advantage to the Common Cause of Religion ; it wou'd fix it upon such a Basis, that the *Gates of Hell* should never be able to prevail against it : All then wou'd Worship at one Altar, and become Devoto's to Christ Jesus, the Great Bishop of Souls ; Religion then wou'd be in the *Zenith*, and those Clouds of Ignorance and Prejudice, occasion'd by *Schism*, like Mists before the Sun, wou'd be soon dispelled ; Mercy and Truth will then meet ; Righteousness and Peace will embrace each : And that it may be so, *Thou Lord, O Lover of Souls ! turn the Hearts of all those that will hurt us, and unite us all in the Bonds of Love and Peace ; and then behold, how good and joyful a thing it will be for Brethren to dwell together in Unity !*

F I N I S.

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